Suffering is common to all humanity the ending of suffering means Love. J. Krishnamurti

THE ENDING OF SUFFERING

Although the world is full of suffering, it is full of the overcoming of it. Helen Keller

Two elements must therefore be rooted out once for all, – the fear of future suffering, and the recollection of past suffering; since the latter no longer concerns me, and the former concerns me not yet. Seneca

When we suffer we have made it into a personal affair. We shut out all the suffering of mankind. J. Krishnamurti

Suffering is a call for enquiry, all pain needs investigation. Don’t be lazy to think. Nisargadatta Maharaj
Centuries roll on, but the human problem does not change - the problem of suffering and the ending of suffering. Nisargadatta

You do not like to suffer yourself. How can you inflict suffering on others? Ramana Maharshi

One must learn to love, and go through a good deal of suffering to get it, and the journey is always towards the other soul. D. H. Lawrence

He who learns must suffer. And even in our sleep pain that cannot forget falls drop by drop upon heart, and in our own despair, against our will, comes wisdom to us by the awful grace of God. Aeschylus

Outwardly one's life may suffer every kind of limitation, from bodily paralysis to miserable surroundings, but inwardly it is free in meditation to reach out to a sphere of light, beauty, truth, love, and power. . . - Whoever lives in the spirit lives in perennial peace. It is a happy peace, a smiling peace, but one is not lost in it. One is aware also of the suffering which exists around him or her and the world at large. Paul Brunton
Conceive the truth with the greatest might lying dormant within you, and shall you not find the strength, you shall suffer misfortune and succumb to the world of the irrational and the ignorant. You shall bring suffering to others and you shall suffer yourself. You shall be destroyer and the destroyed one. Ivica, 1979

You are me, and I am you. Isn’t it obvious that we “inter-are”? You cultivate the flower within yourself, so that I will be beautiful. I transform the garbage within myself, so that you will not have to suffer. I support you, you support me. I am in this world to offer you peace, you are in this world to bring me joy. Thich Nhat Hanh
Suffering
Three passions have governed my life: The longings for love, the search for knowledge, and unbearable pity for the suffering of (humankind). Love brings ecstasy and relieves loneliness. In the union of love I have seen in a mystic miniature the prefiguring vision of the heavens that saints and poets have imagined. With equal passion I have sought knowledge. I have wished to understand the hearts of (people). I have wished to know why the stars shine. Love and knowledge led upwards to the heavens, but always pity brought me back to earth; cries of pain reverberated in my heart of children in famine, of victims tortured and of old people left helpless. I long to alleviate the evil, but I cannot, and I too suffer. This has been my life; I found it worth living.
Bertrand Russell
Everything in life that we really accept undergoes a change. So suffering must become Love. That is the mystery.

   Katherine Mansfield

Love, and all doors will open up to you. So stop asking yourself why you are unhappy, why you suffer so many setbacks, and so on. The reason is simply that you have no love. If you had love, nothing would resist you, because when you have love you do not stay there doing nothing.

   Omraam Mikhaël Aïvanhov

Only love can bring about transformation in the world of corruption.

   J. Krishnamurti

You cannot be conscious and create suffering for yourself. This is the miracle: behind every condition, person, or situation that appears "bad" or "evil" lies concealed a deeper good. That deeper good reveals itself to you - both within and without - through inner acceptance of what is.

   Eckhart Tolle - STILLNESS SPEAKS

Oh, fear not in a world like this, and thou shalt know erelong, know how sublime a thing it is to suffer and be strong. Henry Wadsworth Longfellow
It is enough to know that there is suffering, that the world suffers. By themselves neither pleasure nor pain enlighten. Only understanding does.

Nisargadatta Maharaj - I AM THAT

You suffer from yourselves alone; no one compels you. Buddha

Stop hurting yourself and others, stop suffering, wake up. Nisargadatta Maharaj

- Always remember you are braver than you believe, stronger than you seem, smarter than you think and twice as beautiful as you'd ever imagined. Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself.

- When I run after what I think I want, my days are a furnace of stress and anxiety; if I sit in my own place of patience, what I need flows to me, and without pain. From this I understand that what I want also wants me, is looking for me and attracting me. There is a great secret here for anyone who can grasp it.

- Listen with ears of tolerance! See through the eyes of compassion! Speak with the language of love.
- Don't be sad! Because God sends hope in the most desperate moments. Don't forget, the heaviest rain comes out of the darkest clouds. Don't get lost in your pain, know that one day your pain will become your cure. Jalaludin Rumi 1207-1273

Look at yourself steadily - it is enough. The door that locks you in is also the door that lets you out. The ‘I am’ is the door. Stay at it until it opens. As a matter of fact, it is open, only you are not at it. You are waiting at the non-existent painted doors, which will never open. Nisargadatta Maharaj

I had to live for the truth in the light of the pure spirit, and no suffering must make me afraid, and from the moment that his hand touched mine, I knew that no suffering could make me afraid. Until now, pain had always blinded me with terror, but now I knew that I could meet and grasp it with strong hands unterrified.

Preface
We are pleased to announce this reprint of a work which, though written in the form of a novel, has a deep spiritual meaning underlying it. It is a story told in all ages, and among every people. It is the tragedy
of the soul. Attracted by desire, it stoops to sin; brought to itself by suffering, it turns for help to the redeeming spirit within and in the final sacrifice achieves its apotheosis and sheds a blessing on mankind. It is a story of initiation written in tender and beautiful language, and bears on its face the stamp of veridicity in simplicity and dignity. - The publishers. - - - Mabel Collins

- IDYLL OF THE WHITE LOTUS

- If one gives complete attention to this question of fear, to how one approaches it, looks at it, then one will find that the mind - the mind that has suffered so much, that has endured so much pain, that has lived with great sorrow and fear - will be completely free of it.

- Questioner: There is so much suffering; having compassion, how can one be at peace?

Krishnamurti: Do you think you are different from the world? Are you not the world? - the world that you have made with your ambition, with your greed, with your economic securities, with your wars - you made it. The torture of animals for your food, the wastage of money on war, the lack of right education - you have built this world, it is part of you.
So you are the world and the world is you; there is no division between you and the world. You ask, 'How can you have peace when the world suffers?' How can you have peace when you are suffering? This is the question, because you are the world. You can go all over the world, talk to human beings, whether they are clever, famous or illiterate, they are all going through a terrible time - like you. So the question is not, `How can you have peace when the world is suffering?' You are suffering and therefore the world suffers; therefore put an end to your suffering, if you know how to end it. Suffering with its self-pity comes to an end only when there is self-knowing. And you will say, `What can one human being do who has freed himself from his own sorrow, what value has that human being in the world?' Such a question has no value. If you have freed yourself from sorrow - do you know what that means? - and say, `What value has the individual in a suffering world?', that is - wrong. . . - I just want to know myself, not because I suffer, I go through, you know, I just want to know what I am, not according to anybody but just know about myself. So I begin to enquire, I begin to look in the
mirror, which is myself. The mirror says, your reactions are these, and as long as you have these reactions you are going to pay heavily, you are going to suffer. So that is all. So now how am I, an ordinary human being, knowing all my reactions, ugly, pleasant, hateful, all the reactions one has, to bring about an observation in which there is no motive to restrain, or to expand, reactions?

- But our issue is to study the problem of suffering intelligently and wisely, to see its causes which lie, not in outward circumstances but in ourselves, and to bring about a transformation.

- Krishnamurti: Why am I or why are you callous to another man's suffering? Why are we indifferent to the coolie who is carrying a heavy load, to the woman who is carrying a baby? Why are we so callous? To understand that, we must understand why suffering makes us dull. Surely, it is suffering that makes us callous; because we don't understand suffering, we become indifferent to it. If I understand suffering, then I become sensitive to suffering, awake to everything, not only to myself, but to the people about me, to my wife, to my
children, to an animal, to a beggar. But we don't want to understand suffering, we want to escape from suffering; and the escape from suffering makes us dull, and therefore we are callous. Sir, the point is that suffering, when not understood, dulls the mind and heart; and we do not understand suffering because we want to escape from it, through the guru, through a saviour, through mantras, through reincarnation, through ideas, through drink and every other kind of addiction - anything to escape what is. So, our temples, our churches, our politics, our social reforms, are mere escapes from the fact of suffering. We are not concerned with suffering, we are concerned with the idea of how to be released from suffering. We are concerned with ideas, not with suffering; we are constantly looking for a better idea and how to carry it out, which is so infantile. When you are hungry, you don't discuss how to eat; you say, "Give me food", you are not concerned with who will bring it, whether the left or the right, or which ideology is the best. But when you want to avoid the understanding of what is, which is suffering, then you escape into ideologies; and that is why our minds,
though superficially very clever, have essentially become dull, rude, callous, brutal. To understand suffering requires seeing the falseness of all the escapes, whether God or drink. All escapes are the same though socially each may have a different significance. When I escape from sorrow, all escapes are on the same level - there is no "better escape. Now, the understanding of suffering does not lie in finding out what the cause is. Any man can know the cause of suffering; his own thoughtlessness, his stupidity, his narrowness, his brutality, and so on. But if I look at the suffering itself without wanting an answer, then what happens? Then, as I am not escaping, I begin to understand suffering; my mind is watchfully alert, keen, which means I become sensitive, and being sensitive, I am aware of other people's suffering. Therefore I am not callous, therefore I am kind, not merely to my friends - I am kind to everyone, because I am sensitive to suffering. We are callous because we have become dull to suffering, we have dulled our minds through escapes. Escape gives a great deal of power, and we like power, we like to have a radio, a motor car, an airplane,
we like to have money and enjoy immense power. But when you understand suffering, there is no power, there is no escape through power. When you understand suffering, there is kindliness, there is affection. Affection, love, demands the highest intelligence, and without sensitivity there is no great intelligence. J. Krishnamurti

What drains your spirit drains your body. What fuels your spirit fuels your body. Caroline Myss - ANATOMY OF THE SPIRIT

So long as little children are allowed to suffer, there is no true love in this world. Isadora Duncan

If you loved your children there would be no war. J. Krishnamurti

In countries across the world where Save the Children works – Afghanistan, Colombia, Côte d’Ivoire, the Democratic Republic of Congo, Jordan, Lebanon, Mali, Myanmar (Burma), the occupied Palestinian territory, Somalia, South Sudan and Syria – and in refugee camps, including those in Ethiopia and Kenya, thousands of girls and boys are subject to sexual violence. Sexual violence may be committed by armed groups, gangs and/or governmental armed forces. Children are
also victims of sexual violence in detention and are recruited and/or used by armed forces and groups for sexual purposes. They may become the ‘property’ of one or more fighters, to whom they provide sexual services, or act as ‘wives’ to individual fighters. But sexual violence in times of war is also committed by family members, community members, other children, teachers, religious leaders, peacekeepers and humanitarian staff – trusted people from all walks of life. In countries where women and girls are already heavily discriminated against, young girls face the greatest threat. They are particularly exposed to high levels of rape, but also early or forced marriage and unintended pregnancy. Although less apparent, sexual violence against boys is also common. Both girls and boys are often reluctant to report the crime, because of the social stigma and fear of retribution. High levels of sexual violence plague children in post-conflict situations, too, as they are subjected to violations including sexual abuse, sexual exploitation and trafficking. The impact of sexual violence on children is catastrophic – physically, psychologically and socially. Children who
have been victims of sexual violence are often left with serious physical injuries, which can be particularly severe because their growing bodies are not yet fully developed. Damage to children’s reproductive systems can leave them incontinent, infertile and condemned to a lifetime of bleeding and pain. They are at high risk of contracting sexually transmitted infections, including syphilis, gonorrhoea and HIV. Girls who become pregnant can suffer life-threatening complications during childbirth, will often be forced to drop out of school, and can face social exclusion and stigmatisation. Their chances for further education, livelihoods and marriage may be severely diminished or completely eliminated, condemning them to a lifetime of extreme poverty and increased vulnerability to further exploitation. For the thousands of children who survive sexual violence, the key priority is to try to recover from the trauma. Too often, however, there is little or no appropriate response to their needs, and this deepens their suffering immeasurably. Even worse, we know a great deal about how to protect children from sexual violence, even in emergencies, but lack of political will and funding
means we aren’t always able to put in place sufficient programming. (report)

UNSPEAKABLE CRIMES AGAINST CHILDREN

Sexual violence in conflict (Save the Children works in more than 120 countries. We save children’s lives. We fight for their rights. We help them fulfil their potential)

Human progress is neither automatic nor inevitable. . . Every step toward the goal of justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated individuals.

   Martin Luther King, Jr. 1929-1968

Only the shallow man loses - to the woes of others' lives, as he sinks into narrow suffering of his own. "Perfume Saint"
Source - Paramhansa Yogananda
   - AUTOBIOGRAPHY OF A YOGI

The poor fascinate me; their hunger is my hunger; I am with them in their homes; their privations I suffer; I feel the beggar’s rags upon my back; I for the time being become the poor and despised man.

   Honore Balzac

When your fear touches someone’s pain it becomes pity; when your love touches someone’s pain, it becomes compassion.

   Stephen Levine
When people are discussing as to what man and woman can do, always the same mistake is made. They think they show man at his best because he can fight, for instance, and undergo tremendous physical exertion; and this is pitted against the physical weakness and non-combating quality of woman. This is unjust. **Woman is as courageous as man. Each is equally good in his of her way.** What man can bring up a child with such patience, endurance, and love as the woman can? The one has developed the power of doing; the other, the power of suffering. If woman cannot act, neither can man suffer. The whole universe is one of perfect balance. Swami Vivekananda

The man who is afraid to think searchingly upon his opinions, and to reason critically upon his position, will have to develop moral courage before he can acquire discrimination. A man must be true to himself, fearless with himself, before he can perceive the Pure Principles of Truth, before he can receive the all-revealing Light of Truth.

James Allen - ABOVE LIFE'S TURMOIL
Ordinary man is completely engrossed in his activities in the gross world. He lives through its manifold experiences of joys and sorrows without even suspecting the existence of a deeper Reality. He tries as best he can to have pleasures of the senses and to avoid different kinds of suffering. “Eat, drink and be merry” is his philosophy, but in spite of his unceasing search for pleasure he cannot altogether avoid suffering, and even when he succeeds in having pleasures of the senses he is often satiated by them. While he thus goes through the daily round of varied experiences, there often arises some occasion when he begins to ask himself, “What is the end of all this?” Such a thought may arise from some untoward happening for which the person is not mentally prepared. It may be the frustration of some confident expectation, or it may be an important change in his situation demanding radical readjustment and the giving up of established ways of thought and conduct. Usually such an occasion arises from the frustration of some deep craving. If a deep craving happens to meet an impasse so that there is not the slightest chance of its ever being fulfilled, the
psyche receives such a shock that it can no longer accept the type of life which may have been accepted hitherto without question. Under such circumstances a person may be driven to utter desperation, and if the tremendous power which is generated by the psychic disturbance remains uncontrolled and undirected, it may even lead to serious mental derangement or attempts to commit suicide. Such a catastrophe overcomes those in whom desperateness is allied with thoughtlessness, for they allow impulse to have free and full sway. The unharnessed power of desperateness can only work destruction. The desperateness of a thoughtful person under similar circumstances is altogether different in results because the energy which it releases is intelligently harnessed and directed towards a purpose. In the moment of such divine desperateness a man makes the important decision to discover and realise the aim of life. There thus comes into existence a true search for lasting values. Henceforth the burning query which refuses to be silenced is, “What does it all lead to?”

Meher Baba - GOD SPEAKS
The society is geared to destroy; all professions contribute to war. A society is degenerate when the soldier, the policeman, the lawyer are in abundance. A soldier’s job is to kill, and his very existence is a continuation of war. Can you choose such a profession? The policeman's lot is not happy; he is there to spy, to report, to watch, to intrigue. Can you choose such a profession? The lawyer, a cunning man without substance, by his cleverness sustains division, flourishes in conflict; he becomes the politician, capable in dealing with superficialities. The politician can never bring peace to the world. Can you choose such a profession? Can you choose these professions that live and thrive on disunity and on suffering? They do not live on kindness and love, but on human stupidity, greed, and ill will. Can you join with him who is gathering wealth through exploitation, through cupidity, through ignorance? . . . - You can't find God; there is no way to it. Man has invented many paths, many religions, many beliefs, saviours and teachers whom he thinks will help him to find the bliss that is not passing. The misery of search is that it leads to some fancy of the mind, to some
vision which the mind has projected and measured by things known. The love which he seeks is destroyed by the way of his life. **You cannot have a gun in one hand and God in the other.** God is only a symbol, a word, that has really lost its meaning, for the churches and places of worship have destroyed it. Of course, if you don't believe in God you are like the believer; both suffer and go through the sorrow of a short and vain life; and the bitterness of every day makes life a meaningless thing. Reality is not at the end of the stream of thought, and the empty heart is filled by the words of thought. We become very clever, inventing new philosophies, and then there is the bitterness of their failure. We have invented theories about how to reach the ultimate, and the devotee goes to the temple and loses himself in the imaginations of his own mind. The monk and the saint do not find that reality for both are part of a tradition, of a culture, that accepts them as being saints and monks. The dove has flown away, and the beauty of the mountain of cloud is upon the land - and truth is there, where you never look. You may talk about love and brotherhood on Sundays, but on
Mondays you exploit others in your various occupations. **Religion, morality, discipline merely act as a cover for hypocrisy. Such a morality, from my point of view, is immoral.** As you ruthlessly seek economic security, out of which is born a morality suited for that purpose, so you have created religions all over the world which promise you immortality through their closed and peculiar disciplines and moralities. As long as this closed morality exists, there must be wars and exploitation, there cannot be the real love of man. . . . - - **Sorrow and love cannot go together,** but in the Christian world they have idealized suffering, put it on a cross and worshipped it, implying that you can never escape from suffering except through that one particular door, and this is the whole structure of an exploiting religious society. . . . - **No society, no religion, no priest, no leader is ever going to give you wisdom . . .** It is only through our own suffering, from which we try to escape by joining religious bodies and by immersing ourselves in philosophical theories - it is only through being aware of the cause of suffering and in freedom from it that wisdom is born naturally and sweetly. J. Krishnamurti
- How much time and labour would be saved, and how much useless suffering humanity would be spared, if it could understand the simple fact that truth cannot be expressed in our language. Then men would cease to think that they possessed truth, would cease to force other people to accept their truth at any cost. They would think then that others may approach truth from another side, just as they themselves approach it from their own side. How many arguments, how many religious conflicts, how much coercion of the thought of others would be unnecessary and impossible if men realized that no one has the truth, but that all are seeking it, each in his own way. . . . - If you can understand, you do not need faith.

- Question: Is suffering, apart from physical pain, possible without false personality? Answer: Certainly, but it does not become so insistent. When false personality begins to enjoy it, it becomes dangerous. Most of our suffering depends on identification, and if identification disappears, our suffering disappears too. One must be reasonable, one must realize that it is no use suffering
if it is possible not to suffer. Many men cannot be pushed by anything but love to crime, to treason; only love can bring forth in them deeply hidden feelings which they considered long extinct in themselves. In love there is concealed a tremendous amount of egotism, vanity and self-pride. Love is a great force that tears off all masks. And people who run away from love, run away in order to keep their masks.

- The most important thing in love is that which is not, which is completely non-existent from an ordinary everyday materialistic point of view. In this sensing of that which is not, and in the contact thus reached with the world of the miraculous, i.e. the truly real, lies the principal meaning of love in human life. **It is a well-known psychological fact that at moments of very intense experience, great joy or great suffering, everything happening around seems to a man unreal, a dream. This is the beginning of the awakening of the soul.** When a man begins to be aware, in a dream, that he is asleep and that what he sees is a dream, he awakes. In the same way a soul, when it begins to
realize that all visible life is but a dream, approaches awakening. And the stronger, the more vivid the experiences of a man, the quicker may come the moment of consciousness of the unreality of life. It is very interesting to examine love and men's attitude to love, using the same method and the same analogies as those applied to the comparative study of different dimensions.

Q: Can conquering negative emotions, like fear, create energy?
A: Very much so. This is one of the best means of collecting energy. All possibilities of development are contained in conquering negative emotions and transforming them. A man with negative emotions will never do anything. Take envy, fear, suspicion we think the emotion is produced in us by something outside, when in reality it is in us, we only look for an object afterwards, and in this way we justify it. Thus the problem of right emotional knowledge is to feel in relation to people and the world from a point of view other than the personal. And the wider the circle for which a given person feels, the deeper the knowledge...
which his emotions give. But not all emotions are capable in equal measure of being freed from self-elements. There are emotions which by their very nature divide, estrange, alienate, make a man feel himself as someone apart, separate; such are hate, fear, jealousy, pride, envy. These are emotions of a material order, making one believe in matter. And there are emotions which unite, bring together, make a man feel a part of some large whole; such are love, sympathy, friendship, compassion, love of one's country, love of nature, love of mankind. These emotions lead a man out of the material world and show him the truth of the world of fantasy.

Emotions of the second order are more easily freed from self-elements than emotions of the first order. Although at the same time there can be quite an impersonal pride - pride in some heroic deed performed by another man. There may even be an impersonal envy, when we envy a man who has conquered himself, conquered his personal desire to live, sacrificed himself for something which everybody considers to be right and just.
and yet which other people cannot bring themselves to do; dare not even think about through weakness, through attachment to life. There may be an impersonal hatred - hatred of injustice, violence, anger against stupidity, against dullness; aversion to foulness, to hypocrisy. These feelings undoubtedly lift up and purify man's soul and help him to see things which he would not otherwise see. Christ driving the money-changers out of the temple or expressing his opinion of the Pharisees was not at all meek or mild. And there are cases where meekness and mildness are not a virtue at all. Emotions of love, sympathy, pity are very easily transformed into sentimentality, into weakness. And in this form they naturally serve only absence of knowledge, i.e. matter.

P. D. Ouspensky

We say that "Good" and "Harmony," and "Evil" and "Disharmony," are synonymous. Further we maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony is selfishness in some form or another. Helena Blavatsky

- THE KEY TO THEOSOPHY
The unregenerate man is subject to these three things - *Desire, Passion, Sorrow*. He lives habitually in these conditions, and neither questions nor examines them. He regards them as his life itself, and cannot conceive of any life apart from them.

To-day he desires, to-morrow he indulges his passions, and the third day he grieves; by these three things (which are always found together) he is impelled, and does not know why he is so impelled; the inner forces of desire and passion arise, almost automatically, within him, and he gratifies their demands *sans question*; led on blindly by his blind desires, he falls, periodically, into the ditches of remorse and sorrow. His condition is not merely unintelligible to him, it is unperceived: for so immersed is he in the desire (or self) consciousness that he cannot step outside of it, as it were, to examine it. To such a man the idea of rising above desire and suffering into a new life where such things do not obtain seems ridiculous. He associates all life with the *pleasurable gratification of desire*, and so, by the law of reaction, he also lives in the misery of
afflictions, fluctuating ceaselessly between pleasure and pain. When reflection dawns in the mind, there arises a sense (dim and uncertain at first) of a calmer, wiser, and loftier life; and as the stages of introspection and self-analysis are reached, this sense increases in clearness and intensity, so that by the time the first three stages are fully completed, a conviction of the reality of such a life and of the possibility of attaining it is firmly fixed in the mind. Such conviction, which consists of a steadfast belief in the supremacy of purity and goodness over desire and passion, is called faith. Such faith is the stay, support and comfort of the man who, while yet in the darkness, is searching earnestly for the Light which breaks upon him for the first time in all its dazzling splendour and ineffable majesty when he enters the Shining Gateway of Meditation. Without such faith he could not stand for a single day against the trials, failures, and difficulties which beset him continually, much less could be courageously fight and overcome them, and his final conquest and salvation would be impossible. Upon entering the stage of meditation, faith gradually ripens
into knowledge, and the new regenerate life begins to be realised in its quiet wisdom, calm beauty, and ordered strength, and day by day its joy and splendour increase. The final conquest over sin is now assured. Lust, hatred, anger, covetousness, pride and vanity, desire for pleasure, wealth, and fame, worldly honour and power - all these have become dead things, shortly to pass away for ever; there is no more life nor happiness in them; they have no part in the life of the regenerate one, who knows that he can never again go back to them, for now the "Old man" of self and sin is dead, and the "new man" of Love and Purity is born within him. He has become (or becomes, as the process of meditation ripens and bears fruit) a new being, one in whom Purity, Love, Wisdom, and Peacefulness are the ruling qualities, and wherein strifes, envies, suspicions, hatreds, and jealousies cannot find lodgment. "Old things have passed away, and, behold, all things have become new"; men and things are seen in a different light, and a new universe is unveiled; there is no confusion; as out of the inner chaos of conflicting desires, passions, and
sufferings the new being arises, there arises in the outer world of apparently irreconcilable conditions a new Cosmos, ordered, sequential, harmonious, ineffably glorious, faultless in equity.

- Meditation is a process both of \textit{Purification} and \textit{Adjustment}. Aspiration is the purifying element, and the harmonising power resides in the intellectual train of thought involved. When the stage of meditation is reached and entered upon, two distinct processes of spiritual transmutation begin to take place, namely:
  1. Transmutation of passion.
  2. Transmutation of affliction.

The two conditions proceed simultaneously, as they are interdependent, and act and react one upon the other. Passion and affliction, or sin and suffering, are two aspects of one thing, namely, the \textit{Self} in man, that self which is the source of all the troubles which afflict mankind. They represent \textit{Power}, but power wrongly used. Passion is a lower manifestation of a divine energy which possesses a higher use and application. Affliction is the limitation and
negation of that energy, and is therefore a means of restoring harmony. "It says, in effect to the self-bound man, "Thus far shalt thou go and no farther." The man of meditation transfers the passional energy from the realm of evil (Self-following) to the realm, of good (self-overcoming). To-day he reflects, tomorrow he overcomes his passions, and the third day he rejoices. The mind is drawn from its downward tendency, and is directed upwards. The base metal of error is transmuted into the pure gold of Truth. Lust, hatred, and selfishness disappear; and purity, love, and goodwill take their place. As the stage proceeds, the mind becomes more and more firmly fixed in the higher manifestations, and it becomes increasingly difficult for it to think and act in the lower; and just in the measure that the mind is freed from the lower, violent, and inharmonious activities, just so much is passion transmuted into power, and affliction into bliss. This means that there is no such thing as affliction to the sinless man. When sin is put away, affliction disappears. **Selfhood is the source of suffering; Truth is the source of bliss.** When the unregenerate
man is abused, or slandered, misunderstood, or persecuted, it causes him intense suffering; but when these things are brought to bear on the regenerate man, there arises in him the rapture of heavenly bliss. None but he who has put away the great enemy, self, under his feet can fully enter into and understand the saying: *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad.* And why does the righteous (regenerate) man rejoice under those conditions which cause such misery to the unrighteous (unregenerate) man? It is because, having overcome the evil in himself, he ceases to see evil without. To the good man all things are good, and he utilises everything for the good of the world. To him persecution is not an evil, it is a good. Having acquired insight, knowledge, and power, he, by meeting that persecution in a loving spirit, helps and uplifts his persecutors, and accelerates their spiritual progress, though they themselves know it not at the time. Thus he is filled with unspeakable bliss because he has conquered the forces of
evil; because, instead of succumbing to those forces, he has learned how to use and direct them for the good and gain of mankind. He is blessed because he is at one with all men, because he is reconciled to the universe, and has brought himself into harmony with the Cosmic Order. The following symbol will perhaps help the mind of the reader to more readily grasp what has been explained.
IGNORANCE
LUST, DARKNESS AND DEATH
There is at first the underworld of lust, darkness, and death which is associated with ignorance; rooted in this is the foot of the cross—desire; in the body of the cross, desire branches out into two arms - the right (active or positive) are, passion, being equalised and balanced by the left (passive or negative) arm of affliction; uniting these, and rising out of them at the head of the cross, is aspiration; here, wounded and bleeding, rests the thorn-crowned head, of humanity; at the end of this, and right at the summit of the cross, is knowledge, which, while being at the apex of the self-life, is the base of the Truth-life; and above rises the heavenly world of Love, Light, and Life.
In this supremely beautiful world the regenerate man lives, even while living on this earth. He has reached Nirvana, the Kingdom of Heaven. He has taken up his cross, and there is no more sin and sufferings desire and passion and affliction are passed away. Harmony is restored, and all is bliss and peace. The cross is the symbol of pain. Desire is painful, passion is
painful, affliction is painful, and aspiration is painful; this is why these things are symbolised by a cross which has two pairs of conflicting poles. **Affliction** is the harmonising and purifying element in passion; aspiration is the harmonising and purifying element in desire. Where the one is, the other must be also. Take away the one, and the other disappears. Suffering, or affliction, is necessary to counteract passion; aspiration, or prayer, is necessary to purge away desire; but for the regenerate man all these things are ended; he has-risen into a new life and a new order of things - the consciousness of purity; lacking nothing and being at one with all things, he does not need to pray for anything; redeemed and reconciled, contented and ill peace, he finds nothing in the universe to hate or fear, and his is both the duty and the power to work without ceasing for the present good and the ultimate salvation of mankind.

- Thus beginning in sin and suffering, and passing through thoughtfulness, self-searching, self-purification, meditation, and insight, the seeker after the pure life and
the divine wisdom reaches at last the undented habitation of a spotless life, and so passes beyond the dark halls of suffering, knowing the perfect Law.
- Suffering inheres in the discordant repetition of evil; bliss inheres in the rhythmic repetitions of good. Seeing that we cannot escape the law of repetition, let us choose to do those things which are good; and as one establishes habits of purity, the divine memory will be awakened within him.

James Allen - THE SHINING GATEWAY

When one is overwhelmed with grief, he sees nothing but his loss; its nearness to him blots out the whole view of life. The thing in itself may be small, but to the sufferer it assumes a magnitude which is out of proportion to the surrounding objects of life.
- Self-control is the Door of Heaven; it leads to light and peace. Without it a man is already in hell; he is lost in darkness and unrest. Men inflict upon themselves farreaching sufferings, and pass through indescribable torments, both of body and soul, through lack of self-control. Not until they resort to its practice can their
sufferings and torments pass away. For it has no substitute, nothing can take its place, and there is no power in the universe that can do for a man that which he, sooner or later, must do for himself by entering the practice of self-control. By self-control a man manifests his divine power and ascends toward divine wisdom and perfection. Every man can practice it. The weakest man can begin now, and until he does begin, his weakness will remain, or he will become weaker still.

Calling or not calling upon God or Jesus, Brahma or Buddha, Spirits or Masters, will not avail men who refuse to govern themselves and purify their hearts. Believing or disbelieving that Jesus is God, that Buddha is omniscient, or the Spirits or Masters guide human affairs, cannot help men who continue to cling to the elements of strife and ignorance and corruption within themselves.

Just as every time a man slanders another, he inflicts lasting injury upon his own character and prospects, so every time one speaks evil of another sect, he soils and demeans his own. And the man
who is prone to attack and condemn other religions is the one who suffers most when his own religion is attacked and condemned.

- "Blessed are they that mourn," said the Teacher of the West, and the Teacher of the East declared that, "Where there is great suffering there is great bliss." Both of these sayings express the truth that sorrow is a teacher and purifier. Sorrow is not the end of life - though it is, in its consummation, the end of the worldly life - it leads the bewildered spirit into rest and safety; for the end of sorrow is joy and peace.
- When one has reached the lowest point of sorrow; when, weak and exhausted, and overcome with a sense of powerlessness, he cries to God for help, and there comes no answering comfort and no relief - then, discovering the painfulness of sorrow and the insufficiency of prayer alone, he is ready to enter the path of self-renunciation, ready to purify his heart, ready to practice self-control, ready to become a spiritual athlete, and to develop that divine and invincible strength which is born of self-mastery. **He will find the cause of sorrow**
in his own heart, and will remove it. He will learn to stand alone; not craving sympathy from any, but giving it to all. Not thoughtlessly sinning and remorsefully repenting, but studying how not to commit sin. Humbled by innumerable defeats, and chastened by many sufferings, he will learn how to act blamelessly toward others, how to be gentle and strong, kind and steadfast, compassionate and wise.

- Thus he will gradually rise above sorrow, and at last Truth will dawn upon his mind, and he will understand the meaning of abiding peace. His mental eye will be open to perceive the Cosmic Order. James Allen

- LIGHT ON LIFE’S DIFFICULTIES

Stop hurting yourself and others, stop suffering, wake up. Nisargadatta Maharaj

Honesty is the surest way to success. The day at last comes when the dishonest man repents in sorrow and suffering: but not man ever needs to repent of having been honest. Even when the honest man fails - as he does sometimes, through lacking other of these pillars, such as energy,
economy, or system his failure is not the grievous thing it is to the dishonest man, for he can always rejoice in the fact that he has never defrauded a fellow being. Even in his darkest hour he finds repose in a clear conscience.

Ignorant men imagine that dishonesty is a short cut to prosperity. This is why they practice it. The dishonest man is morally short sighted. Like the drunkard who sees the immediate pleasure of his habit, but not the ultimate degradation, he sees the immediate effect of a dishonest act – a larger profit but not its ultimate outcome; he does not see that an accumulated number of such acts must inevitably undermine his character, and bring his business toppling about his ears in ruin. While pocketing his gains, and thinking how cleverly and successfully he is imposing on others, he is all the time imposing on himself, and every coin thus gained must be paid back with added interest, and from this just retribution there is no possible loophole of escape. This moral gravitation is as sure and unvarying as the physical gravitation of a stone to the earth. The tradesman who demands of his
assistants that they shall be, and mis-represents his goods to customers, is surrounding himself on all hands with suspicion, mistrust, and hatred. Even the moral weaklings who carry out his instructions, despise him while defiling themselves with his unclean work. How can success thrive in such a poisonous atmosphere? The spirit of ruin is already in such a business, and the day of his fall is ordained.

- An honest man may fail, but not because he is honest, and his failure will be honourable, and will not injure his character and reputation. His failure, too, resulting doubtless from his incapacity in the particular direction of his failure, will be a means of leading him into something more suited to his talents, and thus to ultimate success.

- Sympathy is a universal spiritual language which all, even the animals, instinctively understand and appreciate, for all beings and creatures are subject to suffering, and this sameness of painful experience leads to that unity of feeling which we call sympathy. James Allen

- EIGHT PILLARS OF PROSPERITY
Only when we face the impossible, and experience the unbearable, do we find out who we truly are. Vironika Tugaleva

“As Paul Tillich put it, suffering introduces you to yourself and reminds you that you are not the person you thought you were.” David Brooks

The most beautiful people we have known are those who have known defeat, known suffering, known struggle, known loss, and have found their way out of those depths.

Elisabeth Kubler-Ross

Suffering becomes beautiful when anyone bears great calamities with cheerfulness, not through insensibility but through greatness of mind. Aristotle

Out of suffering have emerged the strongest souls; the most massive characters are seared with scars.” Kahlil Gibran

Have patience with everything that remains unsolved in your heart. . . . live in the question. Rainer Maria Rilke

- LETTERS TO A YOUNG POET
Suffering ceases to be suffering when we form a clear picture of it.
Richard Paul Evans - MILES TO GO

It is no use suffering if it is possible not to suffer. P. D. Ouspensky

To live is to suffer, to survive is to find some meaning in the suffering.
Friedrich Nietzsche

It is important never to separate love and knowledge, compassion and wisdom. A wisdom without compassion is closed upon itself and does not bear fruit. A compassion without wisdom is a madness and a cause of suffering.
Jean-Yves Leloup - Compassion and Meditation: The Spiritual Dynamic between Buddhism and Christianity

Suffering has its place in the scheme of things. It serves a purpose even though the sufferer may be entirely free from the taint of sin... Among the gentlest and sweetest souls are sometimes found those who suffer much. A person that accepts his lot, does his best, loving both God and man, is a success and will experience a joy in living.
Joseph F. Merrill
Birth is painful and delightful. Death is painful and delightful. Everything that ends is also the beginning of something else. Pain is not a punishment; pleasure is not a reward. Pema Chödrön - WHEN THINGS FALL APART: HEART ADVICE FOR DIFFICULT TIMES

Perhaps it is only human nature to inflict suffering on anything that will endure suffering, whether by reason of its genuine humility, or indifference, or sheer helplessness. Honoré de Balzac - PÈRE GORIOT

Too much self-centered attitude, you see, brings, you see, isolation. Result: loneliness, fear, anger. The extreme self-centered attitude is the source of suffering. Dalai Lama

The only way out of the labyrinth of suffering is to forgive. John Green

Suffering has been stronger than all other teaching, and has taught me to understand what your heart used to be. I have been bent and broken, but - I hope - into a better shape. Charles Dickens

- GREAT EXPECTATIONS
Pain and suffering are always inevitable for a large intelligence and a deep heart. Fyodor Dostoyevsky
- CRIME AND PUNISHMENT

The wound is the place where the Light enters you. Jalaludin Rumi

Do you not see how necessary a world of pains and troubles is to school an intelligence and make it a soul?
    John Keats - Letters of John Keats

No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven. Orson F. Whitney
When you compare the sorrows of real life to the pleasures of the imaginary one, you will never want to live again, only to dream forever. Alexandre Dumas

- THE COUNT OF MONTE CRISTO

We must learn to regard people less in the light of what they do or omit to do, and more in the light of what they suffer.

Dietrich Bonhoeffer - LETTERS AND PAPERS FROM PRISON

There is the solitude of suffering, when you go through darkness that is lonely, intense, and terrible. Words become powerless to express your pain; what others hear from your words is so distant and different from what you are actually suffering.

John O'Donohue - ANAM CARA: A BOOK OF CELTIC WISDOM

There is no beauty in sadness. No honor in suffering. No growth in fear. No relief in hate. It’s just a waste of perfectly good happiness. Katerina Stoykova Klemer

I will not deny but that the best apology against false accusers is silence and sufferance, and honest deeds set against dishonest words. John Milton
Pain is the feeling. Suffering is the effect the pain inflicts. If one can endure pain, one can live without suffering. If one can withstand pain, one can withstand anything. If one can learn to control pain, one can learn to control oneself.

James Frey - MY FRIEND LEONARD

The paradox of vengefulness is that it makes men dependent upon those who have harmed them, believing that their release from pain will come only when their tormentors suffer. Laura Hillenbrand - Unbroken: A World War II Story of Survival, Resilience and Redemption

Think occasionally of the suffering of which you spare yourself the sight.

Albert Schweitzer

There are so many ways of being despicable it quite makes one’s head spin. But the way to be really despicable is to be contemptuous of other people’s pain.

James Baldwin - GIOVANNI'S ROOM

Sometimes we must undergo hardships, breakups, and narcissistic wounds, which shatter the flattering image that we had of ourselves, in order to discover two truths:
that we are not who we thought we were; and that the loss of a cherished pleasure is not necessarily the loss of true happiness and well-being. Jean-Yves Leloup - COMPASSION AND MEDITATION: THE SPIRITUAL DYNAMIC BETWEEN BUDDHISM AND CHRISTIANITY

One of the principal functions of a friend is to suffer (in a milder and symbolic form) the punishments that we should like, but are unable, to inflict upon our enemies.

Aldous Huxley - BRAVE NEW WORLD

Pain is a relatively objective, physical phenomenon; suffering is our psychological resistance to what happens. Events may create physical pain, but they do not in themselves create suffering. Resistance creates suffering. Stress happens when your mind resists what is . . . The only problem in your life is your mind's resistance to life as it unfolds. Dan Millman

Our past may explain why we're suffering but we must not use it as an excuse to stay in bondage. Joyce Meyer - BATTLEFIELD OF THE MIND: WINNING THE BATTLE IN YOUR MIND
As long as you think that the cause of your problem is “out there”- as long as you think that anyone or anything is responsible for your suffering - the situation is hopeless. It means that you are forever in the role of victim, that you’re suffering in paradise. Byron Katie - LOVING WHAT IS: FOUR QUESTIONS THAT CAN CHANGE YOUR LIFE

Each field of awareness in its boundaries constitutes a prison, and... the objective of all work of liberation, is to release the consciousness, and expand its field of contacts. Where there are boundaries of any kind, where a field of influence is circumscribed, and where the radius of contact is limited, there you have a prison. Ponder on this statement for it holds much truth.

The cause of all sorrow and woes is desire - desire for that which is material... "No man liveth unto himself," and no nation either, and ... the goal of all human effort is loving understanding, prompted by a love for the whole. (10-166).

Only a humble spirit, which is not occupied with the faults and failures of others, can prevent the injection of an attitude of criticism and judgment.(6-5). At the center of a great tornado is a point of peace.
Thus does the story go. It can be found. And thus it is with all the storms of life. They lead to peace if you are not a leaf. (6-627).

The disciple must learn to be silent in the face of that which is evil. He must learn to be silent before the sufferings of the world, wasting no time in idle plaints and sorrowful demonstration, but lifting up the burden of the world; working, and wasting no energy in talk. Yet withal he should speak where encouragement is needed, using the tongue for constructive ends; expressing the love force of the world, as it may flow through him, where it will serve best to ease a load or lift a burden, remembering that as the race progresses, the love element between the sexes and its expression will be translated to a higher plane. Then, through the spoken word, and not through the physical plane expression as now, will come the realisation of that true love which unites those who are one in service and in aspiration. Then love between the units of the human family will take the form of the utilisation of speech for the purpose of creating on all planes, . . . . This is as yet but a distant ideal, . . . Alice Bailey
There is only one thing for which God has sent me into the world - to perfect my own character in virtue; and there is nothing in all the world that I cannot use for that purpose.

Epictetus

The man who thinks and works without personal desire, with utter unselfishness, suffers no karmic consequences. The fruit of all his efforts goes into the great reservoir of spiritual force for the helping of the world.

Unknown

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning son.
Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.
But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.
These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. "Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through
the fields of being unto the peace and bliss known only in the land of silence and non-being.

- There is but one road to the Path; at its very end alone the Voice of the Silence can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced, only by the voice of virtue. Woe then to thee, disciple, if there is one single vice thou hast not left behind; for then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in waters of renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot; and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices, like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.
- Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage; fight on, and to the charge return again and yet again. The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away - ambition, anger, hatred, e'en to the shadow of desire - when even you have failed.

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's Soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck, they blossom forth. But if thou can'st prepared, then have no fear. H. P. Blavatsky

- THE VOICE OF THE SILENCE
2. Pain arises out of man’s perverse and rebellious nature, just as tropical heat is irksome and painful to those who live in cold lands, and bitter cold to those who live in tropic climes. Heat and cold depend on the relation of the earth to the sun. So man, by the exercise of his own free will, enters into a state of agreement or disagreement with God, and inasmuch as the laws of God are intended for the spiritual health and happiness of man, opposition to them brings about spiritual pain and suffering. Now God, instead of altogether removing these states of opposition and rebellion to His will, makes use of them to make clear to man that this world was not created to be his home, but is to him a foreign land (2 Cor. v.1,2,6).

9. Should pain and suffering, sorrow, and grief, rise up like clouds and overshadow for a time the Sun of Righteousness and hide Him from your view, do not be dismayed, for in the end this cloud of woe will descend in showers of blessing on your head, and the Sun of Righteousness rise upon you to set no more for ever (John xvi.20-22).

3. Pain and suffering are bitter as poison, but it is also well known that sometimes the antidote of a poison is itself a poison. And
thus I sometimes employ pain and suffering as bitter medicines in order to promote the spiritual health and vigour of My believers. As soon as their perfect health is secured there will be an end of all suffering. Their pain is no pleasure to Me, for My one object is their eternal well-being (Lam. iii.31,33).

9. Should pain and suffering, sorrow, and grief, rise up like clouds and overshadow for a time the Sun of Righteousness and hide Him from your view, do not be dismayed, for in the end this cloud of woe will descend in showers of blessing on your head, and the Sun of Righteousness rise upon you to set no more for ever (John xvi.20-22)

7. When I gave My life upon the cross for the sons of men that I might save sinners from hell and lead them into heaven, two thieves, one on each side of Me, met death at the same time. Although to all appearance we all three suffered a like fate, from a spiritual point of view there was a vast difference. One of them shut up his heart against Me and met his death unrepentant, but the other opened his heart to Me in true repentance, and in communion with Me found life, and that very day entered Paradise with Me (Luke xxiii.39-43). This Paradise exists not
only beyond the grave, but begins in the hearts of men now, though it is hidden from the eyes of the world (Luke xvii.21).
A faithful martyr of Mine was at the point of death after suffering untold agonies at the hands of his persecutors, and was so filled with the joy of heaven that he turned to them and said, “O that I could open my heart to you, and show you the wonderful peace I have, which the world can neither give nor take away! Then you would be convinced of its truth, but it is the hidden manna which is unseen and unseeable.” After his death those foolish folk tore out his heart, hoping to find something precious in it, but they found nothing, for the reality of that heaven is known only to those who accept it and find in it their joy.
2. . . . My will be done on earth in every creature, even as it is done in heaven. Then shall pain and suffering, sorrow and sighing, woe and death be for ever done away, and all My children shall enter into the kingdom of My Father, which is joy in the Holy Ghost, and they shall reign for ever and ever (Rom. xiv.17; Rev. xxi.4; xxii.5).

Sundar Singh - AT THE MASTER'S FEET
- Much, very much, of the difficulty which Urantia mortals have in understanding God is due to the far-reaching consequences of the Lucifer rebellion and the Caligastia betrayal. On worlds not segregated by sin, the evolutionary races are able to formulate far better ideas of the Universal Father; they suffer less from confusion, distortion, and perversion of concept.

- The people of Urantia continue to suffer from the influence of primitive concepts of God. The gods who go on a rampage in the storm; who shake the earth in their wrath and strike down men in their anger; who inflict their judgments of displeasure in times of famine and flood - these are the gods of primitivereligion; they are not the Gods who live and rule the universes. Such concepts are a relic of the times when men supposed that the universe was under the guidance and domination, of the whims of such imaginary gods. But mortal man is beginning to realize that he lives in a realm of comparative law and order as far as concerns the administrative policies and conduct of the SupremeCreators and the Supreme Controllers.

- 4 The mortals of the realms of time and
space may differ greatly in innate abilities and intellectual endowment, they may enjoy environments exceptionally favorable to social advancement and moral progress, or they may suffer from the lack of almost every human aid to culture and supposed advancement in the arts of civilization; but the possibilities for spiritual progress in the ascension career are equal to all; increasing levels of spiritual insight and cosmic meanings are attained quite independently of all such sociomoral differentials of the diversified material environments on the evolutionary worlds.

- The Spirit is supremely competent to minister love and to overshadow justice with mercy. God the Spirit possesses all the supernal kindness and merciful affection of the Original and Eternal Son. The universe of your origin is being forged out between the anvil of justice and the hammer of suffering; but those who wield the hammer are the children of mercy, the spirit offspring of the Infinite Spirit. . . - - This very love of God for the individual brings into being the divine family of all individuals, the universal brotherhood of the freewill children of the Paradise Father. And this brotherhood,
being universal, is a relationship of the whole. Brotherhood, when universal, discloses not the each relationship, but the all relationship. Brotherhood is a reality of the total and therefore discloses qualities of the whole in contradistinction to qualities of the part. . . - - Brotherhood constitutes a fact of relationship between every personality in universal existence. No person can escape the benefits or the penalties that may come as a result of relationship to other persons. The part profits or suffers in measure with the whole. The good effort of each man benefits all men; the error or evil of each man augments the tribulation of all men. As moves the part, so moves the whole. As the progress of the whole, so the progress of the part. The relative velocities of part and whole determine whether the part is retarded by the inertia of the whole or is - carried forward by the momentum of the cosmic brotherhood. . . - Each member of a family profits by the righteous conduct of every other member; likewise must each member suffer the immediate time-consequences of the misconduct of every other member. Families, groups, nations, races, worlds, systems, constellations, and universes are relation-
ships of association which possess individuality; and therefore does every member of any such group, large or small, reap the benefits and suffer the consequences of the rightdoing and the wrongdoing of all other members of the group concerned.

- But one thing should be made clear: If you are made to suffer the evil consequences of the sin of some member of your family, some fellow citizen or fellow mortal, even rebellion in the system or elsewhere - no matter what you may have to endure because of the wrongdoing of your associates, fellows, or superiors - you may rest secure in the eternal assurance that such tribulations are transient afflictions. None of these fraternal consequences of misbehavior in the group can ever jeopardize your eternal prospects or in the least degree deprive you of your divine right of Paradise ascension and God attainment.

- No person is ever made to suffer vital spiritual deprivation because of the sin of another. Sin is wholly personal as to moral guilt or spiritual consequences, notwithstanding its far-flung repercussions in administrative, intellectual, and social domains. THE URANTIA BOOK
The second preparation has to do with bringing our lives into harmony with the laws that govern this universe. Created are not only the worlds and the beings, but also the laws that govern them. Applying both in the physical realm and in the psychological realm, these laws govern human conduct. Insofar as we are able to understand and bring our lives into harmony with these laws, our lives will be in harmony. Insofar as we disobey these laws, we create difficulties for ourselves by our disobedience. **We are our own worst enemies.** If we are out of harmony through ignorance, we suffer somewhat; but if we know better and are still out of harmony, then we suffer a great deal. Suffering pushes us toward obedience. I recognized that there are some well-known, little understood, and seldom practiced laws that we must live by if we wish to find peace within or without. Included are the laws that evil can only be overcome by good; that only good means can attain a good end; that those who do unloving things hurt themselves spiritually. These laws are the same for all human beings and must be obeyed before harmony can prevail.

- I have extended my pacifism to include
non-use of psychological violence as well as non-use of physical violence. Therefore I no longer become angry. I not only do not say angry words, I do not even think angry thoughts! If someone does an unkind thing to me, I feel only compassion instead of resentment. Even upon those who cause suffering I look with deep compassion, knowing the harvest of sorrow that lies in store for them. If there were those who hated me, I would love them in return, knowing that hatred can only be overcome by love, and knowing that there is good in all human beings which can be reached by a loving approach. Those who use the nonviolent method without love may have difficulty. If you force people to do things your way without helping to transform them, the problem is not really solved. If you can remember that we are not really separate from one another it may increase your wish to transform instead of subdue. And to extend your pacifism to include non-use of psychological violence as well as non-use of physical violence. I wouldn’t recommend civil disobedience except as a last resort.
- The United Nations needs to be improved.
We people of the world need to learn to put the welfare of the whole human family above the welfare of any group. Starvation and suffering needs to be alleviated. An extensive exchange of people among the nations of the world would be very helpful.
- It is an orderly universe, and the suffering that comes to us has a purpose in our lives - it is trying to teach us something. We should look for its lesson.
- Q: Are we responsible for our thoughts and feelings? Is it fundamentally different from the responsibility for our behavior?
A: Spiritually speaking, you suffer for negative thoughts and feelings just as you suffer for wrong behavior. However, you suffer most if you know and do not do. Yes, you are responsible for all three.

PEACE PILGRIM HER LIFE AND WORK IN HER OWN WORDS - Compiled by some of her friends. Published by FRIENDS OF PEACE PILGRIM and OCEAN TREE BOOKS

If happy I can be I will, if suffer I must I can. William Faulkner, Absalom, Absalom!

The measure of a man is not how much he suffers in the test, but how he comes out at the end. Neal Shusterman - UnWholly

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Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry.

The outer world of circumstance shapes itself to the inner world of thought, and both pleasant and unpleasant external conditions are factors, which make for the ultimate good of the individual. As the reaper of his own harvest, man learns both by suffering and bliss.

The sole and supreme use of suffering is to purify, to burn out all that is useless and impure. Suffering ceases for him who is pure.

The truth is that oppressor and slave are cooperators in ignorance, and, while seeming to afflict each other, are in reality afflicting themselves. A perfect Knowledge perceives the action of law in the weakness of the oppressed and the misapplied power of the oppressor; a perfect Love, seeing the suffering, which both states entail, condemns neither; a perfect Compassion embraces both oppressor and oppressed. He who has conquered weakness, and has put away all selfish thoughts, belongs neither to oppressor nor oppressed. He is free.

James Allen - AS A MAN THINKETH
- Only love, brotherhood, can prevent the strong from oppressing the weak.
- No mortal who knows God and seeks to do the divine will can stoop to engage in the oppressions of wealth. No noble man will strive to accumulate riches and amass wealth power by the enslavement or unfair exploitation of his brothers in the flesh. Riches are a moral curse and a spiritual stigma when they are derived from the sweat of oppressed mortal man. All such wealth should be restored to those who have thus been robbed or to their children and their children’s children. An enduring civilization cannot be built upon the practice of defrauding the laborer of his hire.

THE URANTIA BOOK

Instinct relates man to the animal world, intellect unites him to his fellow men, whilst the intuition reveals to him the life of divinity. (4-401) Alice Bailey

The love that saves us is not a love that might come to us in the future, but rather the love we can give to whomever is around us right now. Marianne Williamson

- A RETURN TO LOVE: Reflections on the Principles of "A Course in Miracles
There is a LIGHT in this world. A healing spirit more powerful than any darkness we may encounter. We sometime lose sight of this force when there is suffering, and too much pain. Then suddenly, the spirit will emerge through the lives of ordinary people who hear a call and answer in extraordinary ways. Richard Attenborough

“I think, therefore I am is the statement of an intellectual who underrates toothaches. I feel, therefore I am is a truth much more universally valid, and it applies to everything that's alive. My self does not differ substantially from yours in terms of its thought. Many people, few ideas: we all think more or less the same, and we exchange, borrow, steal thoughts from one another. However, when someone steps on my foot, only I feel the pain. The basis of the self is not thought but suffering, which is the most fundamental of all feelings. While it suffers, not even a cat can doubt its unique and uninterchangeable self. In intense suffering the world disappears and each of us is alone with his self. Suffering is the university of egocentrism.

Milan Kundera - IMMORTALITY
I began to understand that suffering and disappointments and melancholy are there not to vex us or cheapen us or deprive us of our dignity but to mature and transfigure us. Hermann Hesse - PETER CAMENZIND

Anxiety was a natural state of the savage mind. When men and women fall victims to excessive anxiety, they are simply reverting to the natural estate of their far-distant ancestors; and when anxiety becomes actually painful, it inhibits activity and unfailingly institutes evolutionary changes and biologic adaptations. Pain and suffering are essential to progressive evolution. THE URANTIA BOOK

We do not suffer by accident.

Jane Austen - PRIDE AND PREJUDICE

It is that we are never so defenseless against suffering as when we love, never so helplessly unhappy as when we have lost our loved object or its love.

Sigmund Freud - CIVILIZATION AND ITS DISCONTENTS

The law is simple. Every experience is repeated or suffered till you experience it properly and fully the first time.

Ben Okri - ASTONISHING THE GODS
If pain doesn't lead to humility, you have wasted your suffering.

Katerina Stoykova Klemer

Sometimes one has suffered enough to have the right to never say: I am too happy. Alexandre Dumas

- THE BLACK TULIP

A thought is harmless unless we believe it. It’s not our thoughts, but our attachment to our thoughts, that causes suffering. Attaching to a thought means believing that it’s true, without inquiring. A belief is a thought that we’ve been attaching to, often for years. Byron Katie - LOVING WHAT IS: FOUR QUESTIONS THAT CAN CHANGE YOUR LIFE

Contrary to what we may have been taught to think, unnecessary and unchosen suffering wounds us but need not scar us for life. It does mark us. What we allow the mark of our suffering to become is in our own hands. Bell Hooks

- ALL ABOUT LOVE: NEW VISIONS

Break what must be broken, once for all, that's all, and take the suffering on oneself. Fyodor Dostoyevsky

- CRIME AND PUNISHMENT
There never can be a man so lost as one who is lost in the vast and intricate corridors of his own lonely mind, where none may reach and none may save.

Isaac Asimov - PEBBLE IN THE SKY

The pain of severe depression is quite unimaginable to those who have not suffered it, and it kills in many instances because its anguish can no longer be borne. The prevention of many suicides will continue to be hindered until there is a general awareness of the nature of this pain.

William Styron - DARKNESS VISIBLE: A MEMOIR OF MADNESS

For who would dare to assert that eternal happiness can compensate for a single moment's human suffering.

Albert Camus - THE PLAGUE

Anything was better than nothing. Half-full was better than empty. Ignorance was the lowest form of humiliation and suffering.

Becca Fitzpatrick - SILENCE

When a person screams in pain, the actual pain is only half the noise they make. The other half is the terror at being forced to accept that they exist.

Noah Cicero - THE CONDEMNED
“Nothing forces us to know what we do not want to know except pain.” Aeschylus
- THE ORESTEIA: AGAMEMNON

We bereaved are not alone. We belong to the largest company in all the world - the company of those who have known suffering. Helen Keller - WE BEREAVED

A student, filled with emotion and crying, implored, "Why is there so much suffering?" Suzuki Roshi replied, "No reason.” Shunryu Suzuki - ZEN IS RIGHT HERE: TEACHING STORIES AND ANECDOTES OF SHUNRYU SUZUKI

When we suffer anguish we return to early childhood because that is the period in which we first learnt to suffer the experience of total loss. It was more than that. It was the period in which we suffered more total losses than in all the rest of our life put together. John Berger

Until every soul is freely permitted to investigate every book, and creed, and dogma for itself, the world cannot be free. Mankind will be enslaved until there is mental grandeur enough to allow each man to have his thought and say. This
earth will be a paradise when men can, upon all these questions differ, and yet grasp each other's hands as friends. It is amazing to me that a difference of opinion upon subjects that we know nothing with certainty about, should make us hate, persecute, and despise each other. Why a difference of opinion upon predestination, or the trinity, should make people imprison and burn each other seems beyond the comprehension of man; and yet in all countries where Christians have existed, they have destroyed each other to the exact extent of their power. Why should a believer in God hate an atheist? Surely the atheist has not injured God, and surely he is human, capable of joy and pain, and entitled to all the rights of man. Would it not be far better to treat this atheist, at least, as well as he treats us? Christians tell me that they love their enemies, and yet all I ask is - not that they love their enemies, not that they love their friends even, but that they treat those who differ from them, with simple fairness. We do not wish to be forgiven, but we wish Christians to so act that we will not have to forgive them. If all will admit that all have
an equal right to think, then the question is forever solved; but as long as organized and powerful churches, pretending to hold the keys of heaven and hell, denounce every person as an outcast and criminal who thinks for himself and denies their authority, the world will be filled with hatred and suffering. To hate man and worship God seems to be the sum of all the creeds. Robert G. Ingersoll - SOME MISTAKES OF MOSES

It is painfully easy to define human beings. They are beings who, for no good reason at all, create their own unnecessary suffering. Natsume Sōseki - I AM A CAT

“Without a word or hesitation, Pain took the mop from Nick. Suffering moved to pick up glass. "Wow. Where have you two been all my life?" Pain quirked and eyebrow as he mopped the floor. "Walking hand in hand with you. Haven't you noticed?" Sherrilyn Kenyon - INVINCIBLE

Never stop just because you feel defeated. The journey to the other side is attainable only after great suffering. Santosh Kalwar - QUOTE ME EVERYDAY
Joy is sometimes a blessing, but it is often a conquest. Our magic moment help us to change and sends us off in search of our dreams. Yes, we are going to suffer, we will have difficult times, and we will experience many disappointments - but all of this is transitory it leaves no permanent mark. And one day we will look back with pride and faith at the journey we have taken. Paulo Coelho - BY THE RIVER PIEDRA I SAT DOWN AND WEPT

If you suffer and make your loved ones suffer, there is nothing that can justify your desire. Thich Nhat Hanh - THE ART OF POWER

But pain's like water. It finds a way to push through any seal. There's no way to stop it. Sometimes you have to let yourself sink inside of it before you can learn how to swim to the surface. Katie Kacvinsky

Intense, unexpected suffering passes more quickly than suffering that is apparently bearable; the latter goes on for years and, without our noticing, eats away at our souls, until, one day, we are no longer able to free ourselves from the bitterness and it stays with us for the rest of our lives.

Paulo Coelho - THE ALCHEMIST
A disciplined mind leads to happiness, and an undisciplined mind leads to suffering. 
Dalai Lama XIV - THE ART OF HAPPINESS

Whether you like it or not, you are committed to the human endeavor. I cannot ally myself with such a purely negative goal as avoidance of suffering. Suffering is a chance you take by the fact of being alive. William S. Burroughs - LETTERS TO ALLEN GINSBERG, 1953-1957

Sometimes they threaten you with something - something you can't stand up to, can't even think about. And then you say, "Don't do it to me, do it to somebody else, do it to So-and-so." And perhaps you might pretend, afterwards, that it was only a trick and that you just said it to make them stop and didn't mean it. But that isn't true. At the time when it happens you do mean it. You think there's no other way of saving yourself, and you're quite ready to save yourself that way. You WANT it to happen to the other person. You don't give a damn what they suffer. All you care is yourself. 
George Orwell, 1984

To become a spectator of one's own life is to escape the suffering of life. Oscar Wilde
Strong people alone know how to organize their suffering so as to bear only the most necessary pain.

Emil Dorian - QUALITY OF WITNESS: A ROMANIAN DIARY, 1937-1944

It was long since I had longed for anything and the effect on me was horrible.

Samuel Beckett

If you make it a habit not to blame others, you will feel the growth of the ability to love in your soul, and you will see the growth of goodness in your life.

Leo Tolstoy

God uses chronic pain and weakness, along with other afflictions, as his chisel for sculpting our lives. Felt weakness deepens dependence on Christ for strength each day. The weaker we feel, the harder we lean. And the harder we lean, the stronger we grow spiritually, even while our bodies waste away. To live with your ‘thorn’ uncomplainingly - that is, sweet, patient, and free in heart to love and help others, even though every day you feel weak - is true sanctification. It is true healing for the spirit. It is a supreme victory of grace.

J. I. Packer - GOD'S PLANS FOR YOU
Everyone tries to make his life a work of art. We want love to last and we know that it does not last; even if, by some miracle, it were to last a whole lifetime, it would still be incomplete. Perhaps, in this insatiable need for perpetuation, we should better understand human suffering, if we knew that it was eternal. It appears that great minds are, sometimes, less horrified by suffering than by the fact that it does not endure. In default of inexhaustible happiness, eternal suffering would at least give us a destiny. But we do not even have that consolation, and our worst agonies come to an end one day. One morning, after many dark nights of despair, an irrepressible longing to live will announce to us the fact that all is finished and that suffering has no more meaning than happiness.

Albert Camus - THE REBEL

I don't understand why it's a sin if you love something and want to keep it from having to suffer. Jodi Picoult - HANDLE WITH CARE

You are alone, you have no companion: you will suffer the consequences of your own deeds. Kabir
Before you were born,
And were still too tiny for
The human eye to see,
You won the race for life
From among 250 million competitors.
And yet,
How fast you have forgotten
Your strength,
When your very existence
Is proof of your greatness.
You were born a winner,
A warrior,
One who defied the odds
By surviving the most gruesome
Battle of them all.
And now that you are a giant,
Why do you even doubt victory
Against smaller numbers,
And wider margins?
The only walls that exist,
Are those you have placed in your mind.
And whatever obstacles you conceive,
Exist only because you have forgotten
What you have already
Achieved.
Poetry by Suzy Kassem”
Suzy Kassem - RISE UP AND SALUTE THE SUN: THE WRITINGS OF SUZY KASSEM
Like too much alcohol, self-consciousness makes us see ourselves double, and we make the double image for two selves - mental and material, controlling and controlled, reflective and spontaneous. Thus instead of suffering we suffer about suffering, and suffer about suffering about suffering. Alan Wilson Watts

You or I might think that at least one would show courage and put up a fight. But neither you nor I have suffered as they, and even we have born witness in silence to lesser ills under less dire threat. Yet, in the face of evil, to sit silent is an even greater evil. Complacency is ever the enabler of darkest deeds; Robert Fanney

I didn't expect to recover from my second operation but since I did, I consider that I'm living on borrowed time. Every day that dawns is a gift to me and I take it in that way. I accept it gratefully without looking beyond it. I completely forget my physical suffering and all the unpleasantness of my present condition and I think only of the joy of seeing the sun rise once more and of being able to work a little bit, even under difficult conditions. Henri Matisse
Buddha says there are two kinds of suffering: the kind that leads to more suffering and the kind that brings an end to suffering. Terry Tempest Williams, Refuge: An Unnatural History of Family and Place

The point is, Ilsa Hermann had decided to make suffering her triumph. When it refused to let go of her, she succumbed to it. She embraced it.

Markus Zusak - THE BOOK THIEF

They say, 'The coward dies many times'; so does the beloved. Didn't the eagle find a fresh liver to tear in Prometheus every time it dined?

C. S. Lewis - A GRIEF OBSERVED

If you are waiting for anything in order to live and love without holding back, then you suffer. David Deida - BLUE TRUTH: A SPIRITUAL GUIDE TO LIFE & DEATH AND LOVE & SEX

To see others suffer does one good, to make others suffer even more: this is a hard saying but an ancient, mighty, human, all-too-human principle [....] Without cruelty there is no festival. Friedrich Nietzsche - On the Genealogy of Morals / Ecce Homo
Don't look forward to the day you stop suffering, because when it comes you'll know you're dead. Tennessee Williams

No matter how much you hate or how much you suffer, you can't bring the dead back to life. Watsuki Nobuhiro

**Most people have no imagination. If they could imagine the sufferings of others, they would not make them suffer so.** Anna Funder - ALL THAT I AM

Sufre mas el que espera siempre que aquel que nunca espero a nadie? Does he who is always waiting suffer more than he who’s never waited for anyone? Pablo Neruda - THE BOOK OF QUESTIONS

I love those who can smile in trouble, who can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink, but they whose heart is firm, and whose conscience approves their conduct, will pursue their principles unto death. Leonardo da Vinci

- **Anger and intolerance are the enemies of correct understanding.**
- I will not let anyone walk through my mind with dirty feet. Mahatma Gandhi
If you put your hand into a fire, does anyone have to tell you to move it? Do you have to decide? No: When your hand starts to burn, it moves. You don’t have to direct it; the hand moves itself. In the same way, once you understand, through inquiry, that an untrue thought causes suffering, you move away from it. Byron Katie - LOVING WHAT IS: FOUR QUESTIONS THAT CAN CHANGE YOUR LIFE

Fire tests gold, suffering tests brave men. Seneca

People never remember happiness with the care that they lavish on preserving every detail of their suffering.

Edward St. Aubyn

“Who taught you all this, doctor?” The reply came promptly: "Suffering.”

Albert Camus

As long as one suffers one lives.

Graham Greene - THE END OF THE AFFAIR

Was there a language of loss? Did everyone who suffered speak a different dialect?

Jodi Picoult - HANDLE WITH CARE

Eloquence is the power to translate a truth into language perfectly intelligible to the person to whom you speak. R. Emerson
“And St. Francis said: 'My dear son, be patient, because the weaknesses of the body are given to us in this world by God for the salvation of the soul. So they are of great merit when they are borne patiently.”

St. Francis of Assisi, The Little Flowers of St. Francis of Assisi

We are the offspring of history, and must establish our own paths in this most diverse and interesting of conceivable universes - one indifferent to our suffering, and therefore offering us maximum freedom to thrive, or to fail, in our own chosen way. Stephen Jay Gould

Suffering is due to our disconnection with the inner soul. Meditation is establishing that connection. Amit Ray - MEDITATION: INSIGHTS AND INSPIRATIONS

Were we incapable of empathy – of putting ourselves in the position of others and seeing that their suffering is like our own – then ethical reasoning would lead nowhere. If emotion without reason is blind, then reason without emotion is impotent. Peter Singer - WRITINGS ON AN ETHICAL LIFE
His hatred for all was so intense that it should extinguish the very love from which it was conceived. And thus, he ceased to feel. There was nothing further in which to believe that made the prospect of feeling worthwhile. Daily he woke up and cast downtrodden eyes upon the sea and he would say to himself with a hint of regret at his hitherto lack of indifference, 'All a dim illusion, was it? Surely it was foolish of me to think any of this had meaning.' He would then spend hours staring at the sky, wondering how best to pass the time if everything - even the sky itself - were for naught. He arrived at the conclusion that there was no best way to pass the time. The only way to deal with the illusion of time was to endure it, knowing full well, all the while, that one was truly enduring nothing at all. Unfortunately for him, this nihilistic resolution to dispassion didn’t suit him very well and he soon became extremely bored. Faced now with the choice between further boredom and further suffering, he impatiently chose the latter, sailing another few weeks along the coast, and then inland, before finally dropping anchor off the shores of the fishing village of Yami.

Ashim Shanker - ONLY THE DEPLORABLE
One declaims endlessly against the passions; one imputes all of man's suffering to them. One forgets that they are also the source of all his pleasures.

Denis Diderot - Pensées philosophiques

He who will not economize will have to agonize. Confucius

Our vision is so limited we can hardly imagine a love that does not show itself in protection from suffering. The love of God is of a different nature altogether. It does not hate tragedy. It never denies reality. It stands in the very teeth of suffering.

Elisabeth Elliot - PASSION AND PURITY: LEARNING TO BRING YOUR LOVE LIFE UNDER CHRIST'S CONTROL

A thousand reasons for worry, A thousand reasons for anxiety Oppress day after day the fool, But not the wise man. Hitopadesa of Narayana

"If you bring forth what is within you, it will heal you. And if you do not bring forth what is within you, it will destroy you."

(from the Gospel of St. Thomas)
A Brief for the Defense
Sorrow everywhere. Slaughter everywhere. If babies are not starving someplace, they are starving somewhere else. With flies in their nostrils. But we enjoy our lives because that's what God wants. Otherwise the mornings before summer dawn would not be made so fine. The Bengal tiger would not be fashioned so miraculously well. The poor women at the fountain are laughing together between the suffering they have known and the awfulness in their future, smiling and laughing while somebody in the village is very sick. There is laughter every day in the terrible streets of Calcutta, and the women laugh in the cages of Bombay. If we deny our happiness, resist our satisfaction, we lessen the importance of their deprivation. We must risk delight. We can do without pleasure, but not delight. Not enjoyment. We must have the stubbornness to accept our gladness in the ruthless furnace of this world. To make injustice the only measure of our attention is to praise the Devil. If the locomotive of the Lord runs us down,
we should give thanks that the end had magnitude. We must admit there will be music despite everything. We stand at the prow again of a small ship anchored late at night in the tiny port looking over to the sleeping island: the waterfront is three shuttered cafés and one naked light burning. To hear the faint sound of oars in the silence as a rowboat comes slowly out and then goes back is truly worth all the years of sorrow that are to come.

Jack Gilbert - REFUSING HEAVEN

We have a choice. We can spend our whole life suffering because we can't relax with how things really are, or we can relax and embrace the open-endedness of the human situation, which is fresh, unfixated, unbiased. Pema Chödrön - LIVING BEAUTIFULLY: WITH UNCERTAINTY AND CHANGE

Sometimes it takes great suffering to pierce the soul and open it up to greatness. Jocelyn Murray

Reach high, for stars lie hidden in your soul. Dream deep, for every dream precedes the goal. Ralph Vaull Starr

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We who are like senseless children shrink from suffering, but love its causes. We hurt ourselves; our pain is self-inflicted! Why should others be the object of our anger? Shantideva

Every age, every culture, every custom and tradition has its own character, its own weakness and its own strength, its beauties and ugliness; accepts certain sufferings as matters of course, puts up patiently with certain evils. Human life is reduced to real suffering, real hell, only when two ages, two cultures and religions overlap. A man of the Classical Age who had to live in medieval times would suffocate miserably just as a savage does in the midst of our civilization. Now there are times when a whole generation is caught in this way between two ages, two modes of life, with the consequence that it loses all power to understand itself and has no standard, no security, no simple acquiescence. Naturally, everyone does not feel this equally strongly. A nature such as Nietzsche’s had to suffer our present ills more than a generation in advance. What he had to go through alone and misunderstood, thousands suffer today.

Hermann Hesse - STEPPENWOLF
Be patient toward all that is unsolved in your heart and try to love the questions themselves, like locked rooms and like books that are now written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. Live the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer.

Rainer Maria Rilke

"Let everything happen to you
Beauty and terror
Just keep going
No feeling is final"
Rainer Maria Rilke

Therefore, dear Sir, love your solitude and try to sing out with the pain it causes you. For those who are near you are far away... and this shows that the space around you is beginning to grow vast.... be happy about your growth, in which of course you can't take anyone with you, and be gentle with those who stay behind; be confident and calm in front of them and don't torment them with your doubts and don't frighten them with your faith or joy, which they wouldn't be able to comprehend. Seek out
some simple and true feeling of what you have in common with them, which doesn't necessarily have to alter when you yourself change again and again; when you see them, love life in a form that is not your own and be indulgent toward those who are growing old, who are afraid of the aloneness that you trust.... and don't expect any understanding; but believe in a love that is being stored up for you like an inheritance, and have faith that in this love there is a strength and a blessing so large that you can travel as far as you wish without having to step outside it.

Rainer Maria Rilke

There are no classes in life for beginners; right away you are always asked to deal with what is most difficult. Rainer M. Rilke

Jesus said, "Blessed is the man who has suffered and found life."

The pains that you suffer, the loneliness that you encounter, the experiences that are disappointing or distressing, the addictions and seeming pitfalls of your life are each doorways to awareness. Each offers you an opportunity to see beyond the illusion that serves as the balancing and growth of your soul. Gary Zukav
If the immediate and direct purpose of our life is not suffering then our existence is the most ill-adapted to its purpose in the world. Arthur Schopenhauer

- ON THE SUFFERING OF THE WORLD

Those who don't know how to suffer are the worst off. There are times when the only correct thing we can do is to bear out troubles until a better day. Deng Ming-Dao

- EVERYDAY TAO: LIVING WITH BALANCE AND HARMONY

“Life is suffering
Love is the desire to see unnecessary suffering ameliorated
Truth is the handmaiden of love
Dialogue is the pathway to truth
Humility is recognition of personal insufficiency and the willingness to learn
To learn is to die voluntarily and be born again, in great ways and small
So speech must be untrammeled
So that dialogue can take place
So that we can all humbly learn
So that truth can serve love
So that suffering can be ameliorated
So that we can all stumble forward to the Kingdom of God”

Jordan B. Peterson
Man has places in his heart which do not yet exist, and into them enters suffering, in order that they may have existence. Léon Bloy

Pain is not the same as suffering. Left to itself, the body discharges pain spontaneously, letting go of it the moment that the underlying cause is healed. Suffering is pain that we hold on to. It comes from the mind’s mysterious instinct to believe that pain is good, or that it cannot be escaped, or that the person deserves it. Deepak Chopra - THE BOOK OF SECRETS: Unlocking the Hidden Dimensions of Your Life

What is the destiny of man, but to fill up the measure of his sufferings, and to drink his allotted cup of bitterness? Johann Goethe - THE SORROWS OF YOUNG WERTHER

To embrace suffering culminates in greater empathy, the capacity to feel what it is like for the other to suffer, which is the ground for unsentimental compassion and love. Stephen Batchelor - CONFESSION OF A BUDDHIST ATHEIST
Is it true, O Christ in heaven, that the highest suffer the most? 
That the strongest wander furthest and most hopelessly are lost? 
That the mark of rank in nature is capacity for pain? 
That the anguish of the singer makes the sweetness of the strain? John Milton

Easily mistaken, it is not about a love for adversity, it is about knowing a strength and a faith so great that adversity, in all its adverse manifestations, hardly even exists. 
Criss Jami - KILLOSOPHY

I think the function of suffering is to let me know that my perception is skewed; what I’m doing is judging natural events in such a way that I am creating suffering within myself. For instance, you have pain over certain conditions, certain situations that occur. And if you just say ‘ok, here I am, I’m going to experience the pain,’ you don’t suffer. The resistance and the degree of the resistance to the natural phenomenon of life causes tremendous suffering. 
Hubert Selby Jr.

Our indifference to our neighbour’s sorrow brings suffering to our door. Nisargadatta
Accept the night patiently, quietly, humbly, and resignedly as intended for your true good. It is not a punishment for sin committed but an instrument of annihilating egoism. Paul Brunton

- THE NOTEBOOKS OF PAUL BRUNTON

Most of our suffering comes from resisting what is already here, particularly our feelings. All any feeling wants is to be welcomed, touched, allowed. It wants attention. It wants kindness. If you treated your feelings with as much love as you treated your dog or your cat or your child, you'd feel as if you were living in heaven every day of your sweet life. Geneen Roth

So it is with sorrow, each thinks his own present grief the most severe. For of this he judges by his own experience. He that is childless considers nothing so sad as to be without children; he that is poor, and has many children, complains of the extreme evils of a large family. He who has but one, looks upon this as the greatest misery, because that one, being set too much store by, and never corrected, becomes willful, and brings grief upon his
father. He who has a beautiful wife, thinks nothing so bad as having a beautiful wife, because it is the occasion of jealousy and intrigue. He who has an ugly one, thinks nothing worse than having a plain wife, because it is constantly disagreeable. The private man thinks nothing more mean, more useless, than his mode of life. The soldier declares that nothing is more toilsome, more perilous, than warfare; that it would he better to live on bread and water than endure such hardships. He that is in power thinks there can be no greater burden than to attend to the necessities of others. He that is subject to that power, thinks nothing more servile than living at the beck of others. The married man considers nothing worse than a wife, and the cares of marriage. The unmarried declares there is nothing so wretched as being unmarried, and wanting the repose of a home. The merchant thinks the husbandman happy in his security. The husbandman thinks the merchant so in his wealth. In short, all mankind are somehow hard to please, and discontented and impatient. John Chrysostom
Self-pity is spiritual suicide. It is an indefensible self-mutilation of the soul.
Anthon St. Maarten

Suicidal pain includes the feeling that one has lost all capacity to effect emotional change. The agony is excruciating and looks as if it will never end. There is the feeling of having been beaten down for a very long time. There are feelings of agitation, emptiness, and incoherence. "Snap out of it and get on with your life," sounds like a demand to high jump ten feet. David L. Conroy - OUT OF THE NIGHTMARE: Recovery from Depression and Suicidal Pain

If you have done something meritorious, you experience pleasure and happiness; if wrong things, suffering. A happy or unhappy life is your own creation. Nobody else is responsible. If you remember this, you won’t find fault with anybody. You are your own best friend as well as your worst enemy. Sri S. Satchidananda
- THE YOGA SUTRAS

You can easily judge the character of a man by how he treats those who can do nothing for him. Johann Goethe
The secrets of alchemy exist to transform mortals from a state of suffering and ignorance to a state of enlightenment and bliss. Deepak Chopra - THE WAY OF THE WIZARD: Twenty Spiritual Lessons for Creating the Life You Want

She enjoyed her own pain by this egoism of suffering, if I may so express it. This aggravation of suffering and this rebelling in it I could understand; it is the enjoyment of man, of the insulted and injured, oppressed by destiny, and smarting under the sense of its injustice. Fyodor Dostoyevsky - THE INSULTED AND HUMILIATED

Suffering - how divine it is, how misunderstood! We owe to it all that is good in us, all that gives value to life; we owe to it pity, we owe to it courage, we owe to it all the virtues. Anatole France - THE GARDEN OF EPICURUS

The nothing keeps silent, the nothing does not want to be, the nothing suffers all. The nothing does not impose itself, the nothing does not command with authority, and finally, the nothing in the creature is practical humility.

Saint Angela of the Cross Guerrero
“Millions cheer the warrior spilling blood across the ring while the one who stands for peace is ridiculed and shamed. Must hearts forever suffer from ignorance and greed? Can bombs heal our souls or set our spirits free?”
Aberjhani, Songs from the Black Skylark

He had suffered, and he had learnt to think, two advantages that he had never known before… Jane Austen

- MANSFIELD PARK

Let me have a faithful account of all that concerns you; I would know everything, be it ever so unfortunate. Perhaps by mingling my sighs with yours I may make your sufferings less, for it is said that all sorrows divided are made lighter. Héloïse d'Argenteuil
- The Letters of Abélard and Héloïse

“At last she sighed. "But the most wretched thing - is it not? - is to drag out, as I do, a useless existence. If our pains were only of some use to someone, we should find consolation in the thought of the sacrifice.
Gustave Flaubert - MADAME BOVARY
Everywhere man is confronted with fate, with the chance of achieving something through his own suffering. Viktor E. Frankl

- MAN'S SEARCH FOR MEANING

He had discovered that the choice between self-love or love of something other than self offers no escape from suffering either way, it is merely a choice between two woundings, of the pride or of the heart. Elizabeth Goudge

“There would be no more offerings. Not this day. Not any day. Humankind had suffered enough for its love of gods, its long search for God. He thought of the many centuries in which his people, the Jews, had negotiated with God, complaining, bickering, decrying the unfairness of things but always - always - returning to obedience at whatever the cost. Generations dying in the ovens of hatred. Future generations scarred by the cold fires of radiation and renewed hatred.”

Dan Simmons - THE FALL OF HYPERION

Love of power, operating through greed and through personal ambition, was the cause of all these evils. Thucydides
“What need is there to say more? The childish work for their own benefit, The Buddhas work for the benefit of others. Just look at the difference between them. If I do not exchange my happiness, for the suffering of others, I shall not attain the state of Buddhahood. And even in Samsara I shall have no real joy. The source of all misery in the world lies in thinking of oneself; The source of all happiness lies in thinking of others. Shantideva

If you have the courage to love, then you should have the courage to suffer, too. E. H. Majaw

Love is intolerant of pain and suffering. Nisargadatta Maharaj

LOVE can never express itself by imposing sufferings on others. It can only express itself-suffering, by self-purification. Mahatma Gandhi

Do not abuse your wife. Women are sacred. If you make your wife suffer, you will die in a short time. Our grandmother, Earth, is a woman, and in abusing your
wife you are abusing her. By thus abusing our grandmother, who takes care of us, by your action you will be practically killing yourself. A Winnebago Father's Precepts Native American Religions

Woman has suffered for aeons, and that has given her infinite patience and infinite preserverance. Swami Vivekananda

- The forces of lust, hate and greed produce incalculable suffering and chaos, but the one redeeming feature about human nature is that even in the midst of disruptive forces there invariably exists some form of love.

- Thus, in lust there is the accentuation of separateness and suffering, but in love there is the feeling of unity and joy. Lust is dissipation, love is recreation. Lust is a craving of the senses, love is the expression of the spirit. Lust seeks fulfillment but love experiences fulfillment. In lust there is excitement, but in love there is tranquility. Meher Baba - GOD SPEAKS

Simplify your life. Don't waste the years struggling for things that are unimportant. Don't burden yourself with possessions. Keep your needs and wants simple and
enjoy what you have. Don't destroy your peace of mind by looking back, worrying about the past. Live in the present. Simplify! Henry David Thoreau

Life is art. The whole life of man is Self-Expression. The individual is an expression of God. We suffer if we do not express ourselves.

Perfect Liberty Kyodan. Precepts 1-4

Ethically, she couldn't cause the suffering of any living thing. Logically, bacon cheese-burgers were delicious.

Thomm Quackenbush - WE SHADOWS

This is a wonderful, unique discourse: The living self is the image of the Supreme Being. It is neither old nor a child; Neither it suffers pain, nor in death's snare is caught; It is not shattered nor dies; In all time it is pervasive. It feels not heat nor cold; Neither has it friend nor foe; It feels not joy nor sorrow: All is its own; to it belongs all might. It has neither father nor mother; Beyond the limits of matter has it ever existed. Of sin and goodness it feels not the touch - Within the heart of each being it is ever awake. Unknown?
One should not injure, subjugate, enslave, torture, or kill any animal, living being, organism, or sentient being. This doctrine of nonviolence is immaculate, immutable, and eternal. Just as suffering is painful to you, in the same way it is painful, disquieting, and terrifying to all animals, living beings, organisms, and sentient beings. Acarangasutra 4.25-26, Jainism

Universe came into existence for sake of love. It is for love that the whole universe sprang into existence and it is for the sake of love that it is kept going. God descends into the realm of illusion because the apparent duality of the Beloved and the lover is eventually contributory to His conscious enjoyment of His own divinity. The development of love is conditioned and sustained by the tension of duality. God has to suffer apparent differentiation into a multiplicity of souls in order to carry on the game of love. They are His own forms, and in relation to them He at once assumes the role of the Divine Lover and the Divine Beloved. As the Beloved, He is the real and the ultimate object of their appreciation. As the Divine Lover, He is their real and ultimate saviour drawing them back to Himself. Thus though the
whole world of duality is only an illusion, that illusion has come into being for a significant purpose. Meher Baba

May my soul always find fulfilment in friendship towards all beings, in happiness, in the goodness of men, in compassion towards all suffering creatures. May my feelings be neutral towards those hostile. This is my prayer.

Tiruvalluvar, 9th century

Jeremy Bentham on the suffering of non-human animals
Other animals, which, on account of their interests having been neglected by the insensibility of the ancient jurists, stand degraded into the class of things. ... The day has been, I grieve it to say in many places it is not yet past, in which the greater part of the species, under the denomination of slaves, have been treated ... upon the same footing as ... animals are still. The day may come, when the rest of the animal creation may acquire those rights which never could have been withheld from them but by the hand of tyranny. The French have already discovered that the blackness of skin is no reason why a human being should be abandoned
without redress to the caprice of a tormentor. It may come one day to be recognized, that the number of legs, the villosity of the skin, or the termination of the os sacrum, are reasons equally insufficient for abandoning a sensitive being to the same fate. What else is it that should trace the insuperable line? Is it the faculty of reason, or perhaps, the faculty for discourse?...the question is not, Can they reason? nor, Can they talk? but, Can they suffer? Why should the law refuse its protection to any sensitive being?... The time will come when humanity will extend its mantle over everything which breathes. Jeremy Bentham 1748 - 1832 Introduction to the Principles of Morals and Legislation

According to Abu Hurairah, the Messenger of God said, "A man travelling along a road felt extremely thirsty and went down a well and drank. When he came up he saw a dog panting with thirst and licking the moist earth. "This animal," the man said, "is suffering from thirst just as much as I was." So he went down the well again, filled his shoe with water, and taking it in his teeth climbed out of the well and gave the water to the dog. God was pleased with his act and granted him pardon for his sins."
Someone said, "O Messenger of God, will we then have a reward for the good done to our animals?" "There will be a reward," he replied, "for anyone who gives water to a being that has a tender heart."

Hadith of Bukhari, Islam

The universe is peopled by manifold creatures who are, in this round of rebirth, born in different families and castes for having done various actions. Sometimes they go to the world of the gods, sometimes to the hells, sometimes they become demons in accordance with their actions. Sometimes they become soldiers, or outcasts and untouchables, or worms or moths. . . . Thus, living beings of sinful actions, who are born again and again in ever-recurring births, are not disgusted with the round of rebirth, but they are like warriors, never tired of the battle of life. Bewildered through the influence of their actions, distressed and suffering pains, they undergo misery in non-human births. But by the cessation of karma, perchance, living beings will reach in due time a pure state and be born as men.

Uttaradhyayana Sutra 3.1-7, Jainism
Here he grieves, hereafter he grieves. In both states the evil-doer grieves. He grieves, he is afflicted, perceiving the impurity of his own deeds. Here he rejoices, hereafter he rejoices. In both states the well-doer rejoices. He rejoices, exceedingly rejoices, perceiving the purity of his own deeds. Here he suffers, hereafter he suffers. In both states the evil-doer suffers. "Evil have I done"- thinking thus, he suffers. Having gone to a woeful state, he suffers even more. Here he is happy, hereafter he is happy. In both states the well-doer is happy. "Good have I done"- thinking thus, he is happy. Upon going to a blissful state, he rejoices even more. Dhammapada 15-18 Buddhism

The oppressor suffers at last more than the oppressed. John Ruskin

Blessed is human birth; even the dwellers in heaven desire this birth: for true wisdom and pure love may be attained only by man. Srimad Bhagavatam 11.13

The greater the state, the more wrong and cruel its patriotism, and the greater is the sum of suffering upon which its power is founded. Leo Tolstoy
Supposing the captain of a frigate were obliged to place his own son in the position of a common sailor; as he would then treat his son, he is bound always to treat every one of the men under him. So also supposing the master of a factory were obliged to place his own son in the position of an ordinary workman; as he would then treat his son, he is bound always to treat every one of his men. This is the only effective, true or practical Rule which can be given on this point of economics. And as the captain of a ship is bound to be the last man to leave his ship in case of wreck and to share his last crust with the sailors in case of famine, so the manufacturer, in any commercial crisis, is bound to take the suffering of it with his men, and even to take more of it for himself than he allows his men to feel; as a father would in a famine, shipwreck or battle sacrifice himself for his son.

John Ruskin - UNTO THIS LAST

And so let there be also a law for kings, presidents, generals and, last but not least, newspaper writers: "Whoever forces men into war or provokes them to mass murders, shall be responsible with all his property and possessions and with his own
life for the safety and the sufferings of the soldiers. The king who rallies people to his standard shall himself bear the standard. And if a soldier should be reduced to beggary, the king shall go out begging with him. If huts are burnt down in wars, so also shall palaces and castles be set in flames. And always, for each human life that is sacrificed at the front, shall one king or one minister rest in peace on the "field of honour" for the Fatherland.

Let the great, inspiring example of consistent conscientious objectors be our model. They suffered death for their consistent "No!" rather than themselves become murderers! Ernst Friedrich, End of July, 1924 'War Against War'

I have no desire for a homeland and have no fixed residence. I do not experience the initial suffering of partiality of thinking that, ‘this is my land and that place isn’t’. I do not experience the intermediate suffering of yearning for my land. And I do not experience the final suffering of having to protect my land. Therefore, I do not have a fixed abode.

Milarepa 1052-1135 Tibet's yogi
Humankind suffers very much from attachment to views. "If you don't follow this teaching, I will cut off your head." In the name of the truth we kill each other. The world now is stuck in that situation. Peace can only be achieved when we are not attached to a view, when we are free from fanaticism. Thich Nhat Hanh - zen master - Being Peace

Truth quenches untruth, love quenches anger, self-suffering quenches violence. This eternal rule is a rule not for saints only but for all.

- Non-violence and cowardice are contradictory terms. Non-violence is the greatest virtue, cowardice the greatest vice. Non-violence springs from love, cowardice from hate. Non-violence always suffers, cowardice would always inflict suffering. Perfect non-violence is the highest bravery. Non-violent conduct is never demoralising; cowardice always is. Mahatma Gandhi

Once you've understood that the world is love in action, consciousness or love in action, you will look at it quite differently. But first your attitude to suffering must change. Suffering is pri-
marily a call for attention, which itself is a movement of love. More than happiness, love wants growth, the widening and deepening of awareness and consciousness and being. Whatever prevents that becomes a cause of pain, and love does not shirk from pain. 

Nisargadatta Maharaj - I AM THAT

The deepest happiness you can have comes from that capacity to help relieve the suffering of others. . . The most important thing is for each of us to have some freedom in our heart, some stability in our heart, some peace in our heart. Only then will we be able to relieve the suffering around us. 

Thich Nhat Hanh

Overcome any bitterness that may have come because you were not up to the magnitude of the pain that was entrusted to you. Like the mother of the world who carries the pain of the world in her heart, each one of us is part of her heart and therefore-each is endowed with a certain measure of cosmic pain. You are sharing in the totality of that pain and are called upon to meet it in joy instead of self-pity'. From Sufis
- I love the Buddha’s simple definition of enlightenment as “the end of suffering.” There is nothing superhuman in that, is there? Of course, as a definition, it is incomplete. It only tells you what enlightenment is not: no suffering. But what’s left when there is no more suffering? The Buddha is silent on that, and his silence implies that you’ll have to find out for yourself. He uses a negative definition so that the mind cannot make it into something to believe in or into a superhuman accomplishment, a goal that is impossible for you to attain. Despite this precaution, the majority of Buddhists still believe that enlightenment is for the Buddha, not for them, at least not in this lifetime.

- Then the mind is using you. You are unconsciously identified with it, so you don’t even know that you are slave. It’s almost as if you were possessed without knowing it, and so you take the possessing entity to be yourself. The beginning of freedom is the realization that you are not the possessing entity - the thinker. Knowing this enables you to observe the entity. The moment you start watching the thinker, a higher level of consciousness becomes activated. You then begin to realize that there is a vast realm of intelligence beyond thought, that thought is only a tiny aspect of that intelligence. You
also realize that all the things that truly matter - beauty, love, creativity, joy, inner peace - arise from beyond the mind. You begin to awaken.
- If you are run by your mind, although you have no choice you will still suffer the consequence of your consciousness, and you will create further suffering. You will bear the burden of fear, conflict, problems, and pain. The suffering thus created will eventually force you out of your unconscious state. Eckhart Tolle - THE POWER OF NOW - A Guide to Spiritual Enlightenment

In his teaching, Eckhart conveys a single profound message with timeless clarity of the ancient spiritual Masters - There is a way out of human suffering by ‘opening ourselves to the transforming experience of The Power of Now’. Meena Kapur, Practicing Psychotherapist and producer of spiritual music albums

You can hold yourself back from the sufferings of the world, that is something you are free to do and it accords with your nature, but perhaps this very holding back is the one suffering you could avoid. Franz Kafka

To conquer, you must endure not just your own suffering but the suffering of others. Rick Yancey
In the The Prophet, Kahlil Gibran makes a similar point when he writes that, ‘The deeper that sorrow carves into your being, the more joy you can contain.’ This doesn’t mean that we should welcome suffering, or purposely seek it out. But when it does appear in our lives, we should be aware that, beneath its negative surface, there is an opportunity for growth and deepening. Steve Taylor is the author of Out of the Darkness: From Turmoil to Transformation.

41. The mind is the author of all works and the body the sufferer of all ills; Daisetz Teitaro Suzuki -MANUAL OF ZEN BUDDHISM

We do not have to visit a madhouse to find disordered minds; our planet is the mental institution of the universe. Johann Goethe

Where there is fear, there is no religion. Mahatma Gandhi

A man's ethical behavior should be based effectually on sympathy, education, and social ties; no religious basis is necessary. Man would indeed be in a poor way if he had to be restrained by fear of punishment and hope of reward after death. Albert Einstein

Source: "Religion and Science", New York Times Magazine (November 9, 1930)
There are 198 methods that professor Gene Sharp outlined in his book, *The Methods of Non-violent Action*. With so many "weapons" to choose from, we have as much or more flexibility than we do when we use the military. The irresistible spiritual dynamic that will activate the new world order must be compassion, the most agonising and potentially the most power-ful of all human emotions. Compassion for the innumerable pathetic victims of our heartless urban-industrial system, under whatever regime, capitalist or communist, ecclesiastical or military. Compassion for those in poor countries suffering from diseases of dirt and deprivation and those in rich countries suffering from excess and tension, competition and contamination. Compassion for human lives crippled and poisoned by shanty towns and tower blocks, by open sewers and industrial pollution, by racial conflicts and by the sheer moral ugliness of the concrete environment. Compassion for the emotionally starved both young and old, who are deprived of the deep human satisfactions afforded by natural beauty and the warmth of natural human relationships and who seek outlets for their frustrations in violence and van-
dulism, drugs and depravity. Compassion for the infinite pathos of helpless suffering in the non-human world - seabirds trapped and dying in oil-slicks, poultry, pigs and calves imprisoned in factory farms, wild birds and butterflies exterminated when a tropical forest is felled to make room for a uranium mine or a cattle ranch. Robert Hart

The best of men
That e'er wore earth about him,
was a sufferer,
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed. Thomas Dekker

Those who have been held under the bitter waters of sorrow, those who have moved through shadowed years in the mist of tears, will be somewhat readier to receive the truth which life is ever silently voicing. If they can perceive nothing else, they can perceive the tragical transience which attends the smiles of fortune. Those who refuse to be deluded by their brighter hours will not suffer so greatly from their darker ones. There is no life that is not made up of the warp of pleasure and the woof of suffering. Therefore, no man can afford to
walk with proud and pontifical air. He who does so takes his perambulation at a grave peril. For humility is the only befitting robe to wear in the presence of the unseen gods, who may remove in a few days what has been acquired during many years. The fate of all things moves in cycles and only the thoughtless observer can fail to note this fact. Even in the universe it may be seen that every perihelion is succeeded by an aphelion. So in the life and fortunes of man, the flood of prosperity may be succeeded by the ebb of privation, health may be a fickle guest, while love may come only to wander again. But when the night of protracted agony dies, the dawn of new-found wisdom glimmers. The last lesson of these things is that the eternal refuge in man, unnoticed and unsought as it may be, must become what it was once - his solace, or disappointment and suffering will periodically conspire to drive him in upon it. No man is so lucky that the gods permit him to avoid these two great tutors of the race. Paul Brunton

- A SEARCH IN SECRET INDIA

Can one be well while suffering morally?
Leo Tolstoy - WAR AND PEACE
All apparent evil is not real evil. Who has not known some one who has been turned from a wrong course by sickness? The same hard ship which weakens one man's virtue strengthens another's. Tears do not always tell us the truth. We have for example impartially to ask ourself how booming guns and bitter oppression serve as anthropological instruments which shape the souls of men and serve the ends of super-physical evolution. We must begin to admit with Eckhart, however grudgingly; that: "The swiftest horse that bears us to perfection is suffering." A man may be suffering what is really good for him and yet he will weep, as though it were really bad for him. To much good fortune has already ruined too many good men.

All experience tends to educate the intelligence and discipline the emotions. Consequently if suffering brings men back to the blessed life that transcends it, then if only for that reason and to that extent its existence is justified. It has earlier been pointed out that the universe could not be manifested without manifesting the pairs of opposites, such as light and darkness or life and death. This duality is inevitably inherent
in its very structure. Consequently it is an inevitable accompaniment of our own human existence too. In the physical body pleasurable nerve-reactions lure us on to eat and sustain its existence, but painful reactions are equally provided for to repel us from drinking poisonous acids, for example. It is useless therefore in a body built on opposing tensions to expect that we shall be so fortunate as to experience only one of them - that is the pleasurable one - during a lifetime. A similar duality applies to our mental and emotional life, as a little reflection will reveal. To look for impossible one-sided perfections is to invite disappointment. Just as the forces of winter with erth efoliage of trees but are not therefore evil forces, so the destructive element in Nature withers the forms of individuals, nations, civilizations and continents when they have outservd their utility and the appropriate time of disintegration arrives. This is not to be taken as a victory for evil powers but as a - of one side out of a pair of opposites. It would be senseless to ask for a world free from suffering. Imagine what would happen to a hand accidentally put into a fire if there were no nervous system to
provide the owner of the hand with a warning signal of pain. It would be altogether destroyed and its use lost forever. Here the pain of being burnt, severe though it be, would really act as a disguised friend if it persuaded the owner to withdraw his hand from the fire. So far as suffering protects physical life, it possesses a justifiable place in the universal scheme of things. Then what about protecting moral life? Pain fills a place in the present evolutionary stage of our ethical existence which is hardly less and often more useful than that filled by pleasure. But our egoism blinds us to this fact. If it does no more than arouse us from the stupor of understanding into which most of us habitually fall, pain will have done something worthwhile. Plato has even pointed out that it is a misfortune to a man who has deserved punishment to escape from it. After all, the punishment may awaken him to the recognition that wrong has been done and thus purify his character. Again, it is through pain that man's cruelty and pride and lust may best be broken, for they are hardly amenable to correction by mere words. The pain inflicted on a swollen sense of "I"
for example by karmic compensatory working is not really punishment any more than is the pain inflicted by as urgeon who opens an abscess with his knife. The coils of karma which entwine themselves around the wrong-doer are primarily there as a natural consequence of his own acts, not as a fiat of punishment. Time is educating and developing him to perceive the right. When he has the humility to face the responsibility for his own past errors, he may see how many of his troubles were self-earned. Where he cannot trace the cause to his present personality, he must needs believe it to lie in his previousones. Nobody likes to impose a discipline upon himself and that is why everybody has to submit to a discipline imposed by karma. Hence pain and suffering come to us principally through the operations of karma. Their seeds may have been sown during the present life and not necessarily during a past one. The first error which most people make when accepting the tenet of karma is to postpone its operation to future incarnations. The truth is that the consequences of our acts come to us if they can in the same birth as when they are committed. If we
think of karma as being something whose fruits are to be bourne in some remote future existence, we think of it wrongly. For every moment we are shaping the history of the next moment, every month we are fashioning the form of the month which shall follow it. No day stands isolated and alone. Karma is a continuous process and does not work by postponement. It is indeed incorrect to regard it as a kind of post-mortem judge! But it is often not possible to work out these consequences in terms of the particular circumstances of this birth. In such cases - and in such alone - do we experience the consequences in subsequent births. Even those who accept the twin doctrines of re-embodiment and self-made karma, which are the most reasonable of all doctrines claiming to explain the principal vicissitudes of human fortune, are not infrequently hazy about the proper practical attitude to adopt as a consequence of this belief. It is necessary for them to understand first of all that although whilst evil endures we must accept the fact of its existence as the price to be paid for the self-limiting of an emanation from the Infinite into the finite, we need not therefore complacently tolerate its
activity. Because we believe that karma operates to bring about sometimes approximate, sometimes adequate justice in the end, we must not therefore for example stand indolently aside from aggressive wrong-doing in passive trust to its operation. For karma needs to utilize instruments and its effects do not spring miraculousy out of the air. Hence we must not shirk if we are called upon to co-operate with its intended educative effect, to work with its intuited operations and to set those causes into motion through which its reactions may be produced. The second point for their understanding is the place of free will in the practical application of this doctrine. For we weaken ourself and injure truth if we believe that all events are unalterably fixed, that our external lives are un-changeably pre-ordained and that there is nothing we can do to improve the situations in which we find ourself. It is true that we are compelled to move within the circumstances we have created in the past and the conditions we have inherited in the present, but it is also true that we are quite free to modify them. Freedom exists at the heart of
man, that is in his Overself. Fate exists on the surface-life of man, that is in his personality. And as man himself is a compound of both these beings, neither the absolute fatalist, nor the absolute free-will position is wholly correct and his external life must also be a compound of freedom and fate. No man however evolved he maybe has entire control over his life, but then he is not entirely enslaved to it either. No action is entirely free nor entirely fated; all are of this mixed double character. The student of mechanics who strikes a parallelogram of forces is able to arrive at the resultant which has been born out of the commingling of their totality. Similarly all those elements of heredity, education, experience, karma (both collective and personal), free will and environment conspire together to fashion both the outer form and inner texture of the life which we have to live. We sew the tapestry of our own destiny but the thread we use is of a kind, a colour and quality forced upon us by our own past thoughts and acts. In short, our existence has a semi-independent, semi-predestined character. Paul Brunton  
- THE WISDOM OF THE OVERSELF
Transcending pain

Can Buddhist practice liberate us from the prison of physical pain? How can meditation help when medicine falls short? Jon Kabat-Zinn, Ph. D., professor emeritus of medicine at the University of Massachusetts Medical School, speaks to these questions as a longtime practitioner of Buddhist meditation and hatha yoga, and as a pioneer in the use of mindfulness to treat chronic pain and illness. More than 13,000 people have visited the world-renowned Stress Reduction Clinic that Kabat-Zinn established in 1979 at the UMass Medical Center, and the eight-week Mindfulness-Based Stress Reduction (MBSR) programs' described in Kabat-Zinn's best-seller /Full Catastrophe Living/ is now also offered at some two hundred other medical facilities worldwide. /Tricycle/ editor-at-large Joan Duncan Oliver spoke with Kabat-Zinn in September 2002. /

* Let's start with a basic question: What is pain? * *( *You mean that once you've changed well your relationship to the pain, the physical discomfort may decrease? *)

Physical pain is the response of the body and the nervous system to a huge range of
stimuli that are perceived as noxious, damaging, or dangerous. There are really three dimensions to pain: the physical, or sensory component; the emotional, or affective component: how we feel about the sensation; and the cognitive component: the meaning we attribute to our pain. Let's say you've got a pain in your back. You can't lift your children; getting in and out of the car is difficult; you can't sit in meditation. Maybe you can't even work. That's the physical component. But you're having to give up a lot, and you're going to have feelings about that anger, probably and you're susceptible to depression. That's the emotional response. And then you have thoughts about the pain questions about what caused it, negative stories about what's going to happen. Those expectations, projections, and fears compound the stress of the pain, eroding the quality of your life. There is a way to work with all this, based on Buddhist meditative practices, that can liberate you, to a very large extent, from the experience of pain. Whether or not you can reduce the level of sensory pain, the affective and cognitive contributions to the pain, which make it much worse, usually can be lessened. And
then, very often, the sensory component of the pain changes as That's the key point: You change your relationship to the pain by opening up to it and paying attention to it. You "put out the welcome mat." Not because you're masochistic, but because the pain is there. So you need to understand the nature of the experience and the possibilities for, as the doctors might put it, "learning to live with it," or, as the Buddhists might put it, "liberation from the suffering." If you distinguish between pain and suffering, change is possible. As the saying goes, "Pain is inevitable; suffering is optional."

* What do you tell people who say, "My practice isn't working: I'm still in pain"? * (* You seem to be saying that pain is just like the rest of life, only more so. *)

When you think that your practice /should/ be working, then you've already fallen out of your practice and into expectations that the practice is going to achieve some kind of prefigured, desirable result. This need /to get rid of/ is its own form of ignorance, and we need to look at our "I" statements. A worthy object of attention and inquiry is:/Who is suffering? Who is in pain?/ We can ask that, but rather than coming up with an
answer qua thought, we can drop into /not-knowing/ and experience simply being aware. Not that "simply being aware" is easy. When pain arises, the same challenge occurs as when the breath arises. That's one reason to practice when we're /not/ in a lot of pain to cultivate strong practice so we can rely on it when it becomes extremely difficult to practice. If you pay attention to the little episodes of pain in your life, you can learn how to work with the bigger episodes because you learn about /anicca/, impermanence; /anatta/, no-self; and /dukkha/, suffering. The meditation orientation is not about fixing pain or making it better. It's about looking deeply into the nature of pain, making use of it in certain ways that might allow us to grow. In that growing, things will change, and we have the potential to make choices that will move us toward greater wisdom and compassion, including self-compassion, and thus toward freedom from suffering. . . To read the rest of this interview, please see the Winter 2002 issue of /Tricycle: The Buddhist Review

Accuse not nature, she hath done her part; do thou but thine.

Milton - PARADISE LOST
The Good News and the Challenge

As soon as pain arises in the body, our minds become preoccupied with how to get relief. If we can remove the cause of the pain or numb it with analgesics, well and good. But most people, at some time in their lives, face significant pain from which they cannot escape, and millions of people, victims of disease or injury, must live each day in unavoidable and often excruciating pain. If we cannot escape from the pain, must we then experience abject and meaningless suffering? No, there is an alternative, a way to escape not from pain but into it. We can apply mindfulness meditation to the pain.

Mindfulness meditation is a way of focusing awareness on the pain and observing it with precision, while at the same time opening up to it and dropping resistance. As we develop this skill, the pain causes less suffering, and may even "break up" into a flow of pure energy. This may sound too good to be true, but it is a fact that has been discovered by thousands of people. The technique of
mindfulness takes time, effort and determination, but anyone can learn to develop this skill with regular practice. I want to be honest with you though. Managing pain through meditation is usually not a quick fix. But that is compensated for by the fact that it is a deep and broad fix. What I mean by "deep and broad" should become tangible to you as you proceed through this article.

The meditative approach to working with pain presents us with two challenges. The first challenge is conceptual: to understand the pain process in a new way, radically different from the usual. Often it takes time and struggle before this new paradigm is accepted, but it is well worth it, because this new way of looking at things gives us so much power and clarity. The second challenge is practical: to acquire the focusing skills and concentration needed to experience pain in a new, empowering way. This involves the systematic, sustained practice of mindfulness exercises such as those given on the tape series *Break Through Pain*. Pain comes in various "flavors" or types, such as burning, aching, shooting, itching, pressure or nausea. A person may experience several flavors...
simultaneously and a given flavor may vary in its intensity. For example, an burning may range from mild to fainting intensity. What makes the method of "observing and opening" so extraordinary and powerful is that it works for all types of painful experiences, regardless of the type of pain, its intensity, or its cause: injuries, allergies, menstrual cramps, chronic fatigue syndrome, back pain and even the pain of terminal illness, such as cancer or AIDS. Indeed the same basic concepts and skills work equally well when applied to emotional pain such as anger, grief, fear and guilt. What exactly do I mean when I say, "It works?" First, this method reduces the suffering caused by the specific pain you are dealing with. Second - and this is the really important point - working with your pain in this way fosters rapid personal evolution. It is a way to release psychological and spiritual blockages, a kind of deep and permanent cleansing of the very substance of your soul. To borrow language from the Christian tradition, the experience of pain stops being "hell" (that is to say, meaningless suffering), and turns into "purgatory" (a purification which opens the way for direct encounter with the
spiritual source). As a result of this purification you will eventually experience an increased sense of oneness and connectedness with all things; a decrease in negative emotions; a sense of happiness independent of your circumstances; and the disappearance of imprints and limiting conditioning from the past. Associated with this transformation of consciousness is a distinct feeling which I call the "flavor of purification." It is the good feeling that comes as a person is experiencing painful feelings in a skillful way. Once you begin to develop a taste for this flavor of purification, pain, even horrible pain, becomes meaningful. Suffering diminishes and eventually is completely eclipsed by the joy of purification. This is what I mean by escaping into pain. If the pain is severe, and you are able to escape into it, you will experience an egoless state, a direct communion with the spiritual source. The method of mindfulness applied to pain may appear to be very challenging. At first you may not have good concentration. Your mind will wander a lot and you will have to bring it back over and over again. But just as in any other exercise, skill comes with time and practice.
Short Example of How to Meditate on Pain

I would like to give you a tangible sense of the experience of mindfulness. Close your eyes and let your whole body relax and settle in. Pick one area where pain is significant. Get a clear sense of the size and shape of the painful region. Is it long, round, triangular or some other shape? Is it flat like a pancake or does it have a three-dimensional volume? Is it uniform or does it have areas of greater or lesser intensity within it? Are its borders sharp or diffuse? Does it spread any influence through the body or is it completely isolated? - You now have a much clearer and more precise sense of the painful sensation. Now observe even more carefully, as though the pain were a living being in its own right, as though it were, for example, a lizard on a wall. How and when will this creature move? Will its borders change? Will it get stronger or weaker? Will its center shift? Watch very carefully for a while and notice that every few seconds the pain may change, if only in a tiny way. Every time the pain changes in any little way, relax your whole mind and body into it and just observe it without judgment. You
may have to try this exercise many times but eventually the pain will reveal its wave nature. When it does, surf the waves! This is a first step in developing the skill of mindfulness of pain. It is true that sometimes the pain may seem to get worse as you focus on it. This, however, is a temporary phenomenon.

How Pain Becomes Suffering

In order to understand how pain becomes suffering, you need to know a deep truth about the nature of suffering. Most people equate suffering with pain, but suffering is a function of two variables, not just one. **Suffering is a function of pain and the degree to which the pain is being resisted.** (S = P x R) Your nervous system has built-in structures that produce and transmit pain signals. We might refer to them as "pain circuits." They are part of you, and left on their own, they function spontaneously and effortlessly as part of the flow of nature, like wind through the trees or ripples on a lake. They have one job and one job only: when stimulated they produce a kind of energy wave which we humans call "pain." But as the result of a long conditioning process, human beings have also developed another part of
ourselves, "resistance." Resistance interferes with that energy wave, fights against it, tries to beat it back. Thus deep within our being there is a kind of violent conflict, a veritable civil war between two parts of the same system. This produces a pressure called "suffering."

Since suffering is produced by one part of you fighting with another part of you, there is obviously a deep link between the physical process of learning to experience pain without suffering and the psychological process of becoming more integrated. According to this view, resistance is a kind of internal friction; the system is grinding against itself. Such friction produces useless suffering and wastes physical and psychological energy.

Resistance occurs in both the body and the mind, and may be either conscious or unconscious. Conscious resistance in the mind takes the form of judgment, wishes, fearful projections, etc.: "I hate the pain. I can't stand this pain. When is it going to stop?" Conscious resistance in the body takes the form of tension and holding. You have pain in the leg, but you may be tightening the jaw, tensing the breath, perhaps clenching throughout the whole
body, not letting the pain spread and circulate. "Opening to the pain" is the practice of dropping the conscious resistance by letting go of the judging thoughts and continually relaxing your whole body as much as possible. As for the unconscious resistance, by definition we have no control over this, as it occurs in the deep preconscious level of neural processing moment by moment. However, careful observation of the pain allows the unconscious to gradually unlearn its habit of resistance. This is why the practice of mindfulness involves intently pouring awareness on the pain as well as "opening up" to the pain.

The formula "suffering equals pain multiplied by resistance" contains both good news and bad news. The good news is that (at least in theory) no one ever has to suffer, because resistance can be made very small and eventually be reduced to zero through mindfulness exercises. When the resistance factor becomes zero, suffering is zeroed out, no matter how big the pain factor may be. What's the bad news? In many cases resistance grows if the pain persists. Even though the pain may stay the same, the perceived suffering becomes
unbearable because the resistance has become so large. Furthermore, according to this formula, even tiny subliminal pain can cause immense suffering if you strongly resist it. The suffering that underlies many forms of compulsive behavior such as substance abuse is often caused by subtle subliminal pain that is subject to immense subconscious resistance. In working with pain remember: subtle is significant!

Dropping resistance to the subjective flow of pain in no way implies that you stop resisting the objective source of the pain. In fact, as you get more and more skillful in opening to the pain, the energy that was being wasted in fighting with the pain is now freed up to fight for recovery and to live your life despite the pain. Although you need not necessarily surrender to the objective situation of being ill, you do surrender to the subjective sensations of pain that the illness causes. This reduces your suffering and increases your energy.

Pain Without Suffering
Although the suffering diminishes as resistance drops, the pain may stay, preserving the proper function of pain as a warning, motivation, etc. In other words, it is some-
times necessary to feel pain, but it is never necessary to suffer. Pain informs and motivates; suffering drives and distorts. Pain experienced skillfully brings us closer to our spiritual source; suffering alienates us from our spiritual source and our fellow human beings. Suffering obscures the perfection of the moment; pain experienced skillfully is the perfection of the moment. For most people the notion of pain which is not suffering may sound like a contradiction in terms. People have difficulty imagining what the experience of pain without suffering would be like. Does it hurt? Yes. Is that a problem? No. People have difficulty understanding this because they are not familiar with the experience of pure pain, that is, pain without resistance. Since much of our habitual resistance to the flow of pain begins at the preconscious level, by the time we consciously experience a wave of pain, it has already been converted into suffering by unconscious resistance. In other words, most of us cannot remember experiencing pure pain. What people call "pain" is actually a combination of pain and resistance. I might add that most people are also not familiar with the experience of
pure pleasure. What people call "pleasure" is actually a mixture of pleasure and grasping. Just as consciousness is purified by experiencing pain without resistance, it is equally purified by experiencing pleasure without grasping. The dropping of resistance to pain and the letting go of grasping onto pleasure are sometimes called "equanimity."

Pain and Spiritual Purification
Many spiritual traditions involve the practice of asceticism, which means voluntarily taking on discomfort or deprivation. The hair shirt and self-flagellation of Christian Europe, as well as the sweat lodges and sun dances of the Native Americans, are examples of asceticism. Unfortunately even people who practice asceticism sometimes do not clearly understand the underlying principles. This has led the entire endeavor to be looked upon as somehow perverse. It is often said that the Buddha rejected asceticism. I would rather say that he refined it, both conceptually and in terms of practice. Crude asceticism often involves a sense of oneself being sinful and worthless or an attempt to get tough or to achieve special powers through inducing altered states. But properly
understood, asceticism is done for spiritual purification, i.e. softening the substance of the solidified self. Pain multiplied by resistance equals suffering, but pain multiplied by acceptance equals cleansing. This tells us two important things. First, when pain is very intense, if you are able to maintain even a small degree of acceptance, then purification is still going on; that is, the pain is productive and meaningful. Second, even a small pain can bring significant purification if your attentiveness and equanimity are high. Thus, even though you may never do intense practices such as the Christian renunciates or the Native American spiritual warriors, you may attain comparably deep purification. This can be achieved by bringing an extraordinary amount of openness to the ordinary aches and discomforts of daily life. Once you clearly understand that pain multiplied by equanimity equals purification, you are able to make a "conceptual reframing" of the pain. You are able to sacramentalize it, to see it as a kind of imposed monastery or sacred ceremony. Seeing pain as a natural monastery or imposed retreat for spiritual growth is parti-
cularly significant for those in chronic pain. I have spoken of mindfulness meditation as being composed of two elements: an opening up to the pain, and a careful observing of the pain. The opening up fosters a process of spiritual purification. The careful observation leads to deep insight. This insight is like a many-sided jewel. One facet of this jewel is insight into impermanence.

Pain and Impermanence
I sometimes ask my students an odd sort of multiple choice question: Are the mountains moving? The possible answers being yes, no and it depends. I suggest that the correct answer is "it depends." It depends on how carefully and patiently you observe the mountains. Certainly from the ordinary scale of time and space a mountain seems very solid. Indeed, mountain is a metaphor for permanence. Yet, viewed microscopically, even mountains are a dance of energy. Vibrating molecules are made up of even more rapidly vibrating atoms, which are made up of even more rapidly vibrating particles, and so forth, and viewed with the patience of centuries, the earth's surface resembles rippling protoplasm. In the same
way, your pain may seem as solid and permanent as a mountain. But as your powers of observation sharpen and your patience grows, you begin to perceive aspects of change or impermanence. The sensation of pain shifts shape or position every few seconds, becomes stronger or weaker, expands, contracts and circulates. Flavors change; a burn becomes an itch, the itch becomes a pressure, and so on. Eventually you come to realize that even the most horrible pain is in fact made up of pure vibrant energy. At this point, not only the pain but the whole sense of a suffering self dissolves and becomes part of the flow of nature, as effortless and refreshing as ripples spreading on a pond.

As insight into impermanence deepens you come to realize that not only pain, but indeed all seemingly solid experiences, are in fact elastic, vibratory, porous and transparent. With this realization, your understanding of yourself and the world goes through a remarkable and empowering shift in perspective. This is analogous to the paradigm shifts of modern physics. The material body dissolves into a field of energy. The self as a separate particle dissolves into a vibrating wave which can
unite both with your spiritual source and with all things. You become spiritual in the literal sense of the Latin word *spiritus*, which means "breath" or "wind," something insubstantial yet powerful.

Begrudging Down Time

Now I'd like to cover a few specific areas where people often have questions about working with pain. For instance, people often resent the fact that the pain takes time away from life, preventing them from participating in the meaningful activities of work and play. And indeed, unless you understand how to use the situation to evolve and purify consciousness, time spent in pain is mostly wasted and meaningless. Fortunately, you can make a "conceptual reframing" of the meaning of time spent with pain. If nature (or "God") has given you so much pain that you cannot do anything else other than be with it, then there is a message here: you are not expected to be doing anything else!

In other words, spending time—even long periods of time—just feeling pain is a legitimate calling in the eyes of God and nature. Assuming that you are making at least some effort to purify and evolve consciousness by being with the pain in a
skillful way, you are engaged in productive and meaningful work. You perform an important service to others by becoming an example to them, a source of hope, inspiration and empowerment. Consider even the most extreme case, a person in so much pain that they can do nothing but lie in bed, seeing very few people, perhaps with no prospect of recovery, perhaps dying. You might think that in such an extreme case, even if the meditation were to help the victim, there would not be any broader benefit to humanity, but this is not necessarily the case. Some scientists postulate the existence of "morphogenic fields." Put simply, this theory states that whenever a person does something, it makes it easier for all others to do the same thing, even though the others may have no direct contact with or even knowledge of the original person's work. This is sometimes referred to as the "hundredth monkey effect." According to this theory, a person isolated and cut off from contacts, who is working to purify through pain, is in some way making it easier for all other sufferers in the world to do the same; a worthwhile and meaningful job indeed!
When and Where to Meditate
People sometimes ask me, "How many hours a day do you meditate?" They are, of course, referring to the amount of time I spend in formal sitting practice. I answer, "Usually about an hour a day," but often I feel like saying, "I meditate twenty-four hours a day, hopefully." In other words, meditation can be carried on during the daily activities of life, as well as during set formal periods. Both forms of practice are useful. If your focus of meditation is pain, then you can be meditating any time you feel the pain, because whenever you are observing and opening to it you are by definition meditating. If pain is always present, then you have a reminder and motivation to be in a meditative state all your waking hours, like the monks and nuns in monastic training. For you, pain is your monastery. This is another way in which your pain can be looked upon as an ally. Of course it takes practice to meditate on pain while at the same time engaging in other activities. At first it will be challenging enough to meditate quietly by yourself, but as the state of concentration becomes habitual, you will be able to meditate in the midst of life activities. Try to set aside a
period of time most days for formal meditation, perhaps a half an hour each morning. Of course, if your pain prevents you from doing other activities, you may be formally meditating for many hours each day. You can meditate sitting in a chair, on the floor or lying down. During your periods of formal meditation, make sure that there will be no distractions. Turn off the phones. Let friends and family know that you need to be alone for a period of time. Meditation is a state of both relaxation and alertness. If you meditate in a seated posture, try to keep the spine straight. This will help you to remain alert. If you meditate lying down, you must have very strong determination not to let your mind sink into sleepiness or even fuzziness. If you become even slightly drowsy, open your eyes and stare at infinity without getting involved with visual objects. This will help you remain aware and alert. Some conditions that produce pain are made worse by prolonged periods of motionlessness. If this is true for you, be sure to move appropriately. But in between moving, try to be very still and focused. The most important moment in any period of formal meditation comes when you get
up to resume your daily activities. Your ability to maintain a meditative state throughout the day (and hence reduce the suffering from your pain) depends on how you handle this transition. Instead of thinking, "The meditation is over, now it's time to do this or that," think, "I have become somewhat more calm and focused. Now my job is to try to preserve this state." During the day, whenever you become agitated or start to suffer a lot from pain, drop everything for a few minutes. Sit down or lie down and do a short but high quality "mini-meditation" to reground yourself. Do this as many times a day as needed throughout the day. The combination of setting aside at least a half an hour each day for formal meditation together with frequent mini-meditations will eventually allow you to maintain a state of deep calm and high focus for much if not most of your day.

Melting and Freezing
I'd like to say a few words about the phenomenon of "melting and freezing." Sometimes as you are observing and opening to the pain, you may experience the pain softening. Sometimes it softens just slightly, flowing like thick molasses or
lava. Other times it may become quite fluid and vibratory, expanding and contracting like an amoeba or even breaking up into a shower of champagne bubbles and subtle energy like an atomizer spray. If that happens, enjoy it and concentrate on the vibrations and undulations, letting them relax you, massage you, and take you into a place of peace and safety.

After long and consistent practice of mindfulness meditation, such experiences of impermanence happen more frequently. **However, it is of the utmost importance not to make this the goal of your meditation.** The only goal is to do your best to observe carefully and to open to the pain as it is. Whenever you do this, you are helping along a natural process of purifying and evolving yourself, whether or not you consciously experience any change in pain at that moment. Along the course of this purification the pain may melt, but it may also "freeze up" again for various lengths of time. When the pain "melts" there is a tendency to think that the meditation is working, that you're making progress, or that you're doing it right. But if the pain "re-freezes," you may think the meditation is not working or that you are doing it wrong.
Always remember the definition of a successful meditation session: a successful meditation is any meditation you did! Consciousness is a many-layered structure. Like the geological strata of the Earth, the deeper layers contain older fossils. As you are pouring clarity and openness on your pain, the pain is actually functioning as a conduit or tunnel into the deepest reaches of your subconscious mind. As a layer of psychological blockage comes to the surface, it may cause the pain to solidify or get worse. Just open to that and keep on observing as much as possible, without an agenda that the pain soften or go away. It is part of nature's wry sense of humor that the quickest way to "break up" pain is to observe it without the slightest desire that it be different in any way. So if the pain melts and then gets hard and harsh once again, you have not gone backwards, but rather a deeper level of blockage has percolated upward. You may go through many cycles of softening and recongealing. The English poet, T. S. Eliot, who was also a Christian mystic, vividly described this aspect of the spiritual path in his "Four Quartets," where he writes, "Between melting and freezing, the soul's sap quivers."
Fainting
When pain is extreme, you may feel like you are going to faint. Lie down and open up to that. Try to maintain your meditation technique through the fainting. Then the fainting will turn into an experience of deep meditative trance. You will feel that you have gone beyond the body and transcended suffering. Admittedly this can be very frightening. It may take some practice before you can really "let go" into the faint. Eventually you will learn that there is nothing whatever to fear, as long as you keep a level of mindfulness and openness.

Primary Pain
and Secondary Sensations
I would like to mention an important phenomenon which I call "secondary sensations." In addition to the primary sensation of pain, you may have secondary sensations such as heat, nausea, fatigue, agitation, heebie-jeebies, jerking, creepy-crawly feelings, etc. You may feel like your marrow is itching everywhere, bugs are crawling in your veins or that you're going to jump out of your skin. You may have pressures or tensions over your whole body. In some ways this may seem worse than the pain itself. These global secondary sensations
are sometimes quite subtle. Remember, subtle is significant! Often these secondary sensations are associated with emotionally charged resistance to the pain. Try to notice that your fear, hatred or annoyance is not continuous but tends to well up then subside for a moment then well up once again. As an experiment, feel your whole body and carefully observe what happens there each time annoyance or hatred of the pain arises. You may feel a wave of sensation spread for a moment through your body, perhaps so subtly that you aren't even sure it was there. That is the secondary sensation associated with resistance. Try not to resist the resistance! Treat these secondary reactions in the same way you treat the pain itself. Observe them carefully and open up to them. Indeed, honor and welcome them because they are an important part of the purification process. There is a deep relationship between these secondary sensations and the process of releasing blockages stored in the unconscious. I don't have time to really explain the theory at this point, but here's the gist, overly simplified. Physical pain tends to activate your body's subtle memory of past pains,
both physical and emotional. These will magnify your sense of suffering from the present pain unless you are able to detect them and open up to them. All you have to do is observe and open up to such secondary sensations the same way you observe and open up to the primary pain. This creates an optimal environment within which your unconscious can unburden itself. For years, unbeknownst to you, these subtle body memories have been continuously subliminally present, preventing each moment from being as fully satisfying as it could be. Now the pain has brought them clearly to the surface where they can be "felt through."

Character Distortion

Suffering may warp your perceptions and behavior, and this distortion can be a big part of the horror of the pain. If the pain persists or is chronic, a person may begin to act out of character and alienate friends, family and caregivers. There are a number of ways to deal with this. First, try to remember that it is the suffering which is making the world look so grim and causing you to act out of character. As you learn to develop mindfulness, these distorting effects drop away. Second, be willing to
forgive yourself and others, over and over again. You aren't expected to get it right the first time around. It doesn't matter if you stray from the path, as long as you always return. Third, remember impermanence. The periods of distortion don't last forever. As the Bible says, "This too shall pass." Fourth, you can create and use a support structure of individuals and organizations who can give you objective feedback and get you back on track when you become mired in subjective suffering.

What to Do If Meditating on the Pain Makes It Worse

It is important to acknowledge the fact that the act of observing and opening to pain sometimes causes the pain to become dramatically aggravated. The pain may intensify or spread over the whole body. Sometimes it both intensifies and spreads; the hardest, worst flavor of the pain which previously had been confined to one region now fills the entire body, turning it into a single condensed mass of uniform sting. This sounds frightening and would seem to belie the claim that mindfulness helps one to cope with pain. Concerning this phenomenon, which I call "inflation", several points need to be remembered. First,
observing and opening usually lessens suffering. Inflation takes place only occasionally. Many people never experience this phenomenon. Second, when it does happen, it represents a stage in a natural process of liberation. Basically the body has now become a single sensation, unified and integrated. It has become "one", a necessary step before it can become "zero". Many victims of chronic pain are familiar with the cycle of the pain spreading and intensifying before it finally goes away, perhaps over a period of several hours or several days. The seeming aggravation of the pain as the result of meditating is in fact just the speeding up of this cycle. If you can somehow keep meditating through this inflation, the pain does not merely go away, but rather "breaks up", leaving insight and purification in its wake. This should not be taken to imply that you must necessarily keep meditating on the pain if meditation is causing it to intensify and spread. When to do so is a subtle decision and depends on many factors. Allowing the pain to inflate too much too soon may create aversion to the meditative process or use up valuable energy that you need for healing or life's activities. So sometimes
you may want to switch to a different kind of meditation, one that relaxes you or perhaps focuses away from the pain. You may even need to stop meditating entirely for a short time; use your own judgment. When you finally do gain enough experience to stay with the pain no matter how much this worsens it, something like the following will happen. Time slows down, the thinking mind more or less shuts off, the external world fades and the sense of a controlling self is neutralized. The entire stinging mass of the body slowly begins to lose its rigidity and to flow, first like dense lava then like honey… each wave of sensation seems to break up another kink in the substance of your soul. The perception of the body "being material" is in fact produced largely by our habit of congealing around the flow of body sensation. The inflation of pain brings the body to a state of maximum uncontrollable congealing. When this finally gives, one comes to understand that there never was a "material body" in the ordinary sense. Body is just coagulated spirit.

Summing It Up
As soon as pain arises in the body, the mind becomes preoccupied with how to
get relief. There are two kinds of relief, both of which are valid. There is the temporary relief that comes through eliminating a particular pain, and there is the permanent relief that comes through retraining your relationship to any and all pain. If temporary relief is not possible, then become ardently preoccupied with the noble quest for permanent relief! Shinzen Young

Q: What does it mean to go beyond the mind? - - Nisargadatta: You have gone beyond the body, haven’t you? You do not closely follow your digestion, circulation or elimination. These have become automatic. In the same way the mind should work automatically, without calling for attention. This will not happen unless the mind works faultlessly. We are, most of our time, mind and body-conscious, because they constantly call for help. Pain and suffering are only the body and the mind screaming for attention. To go beyond the body you must be healthy: to go beyond the mind, you must have your mind in perfect order. You cannot leave a mess behind and go beyond - the mess will bog you up. ‘Pick up your rubbish’ seems to be the universal law. And a just law too. - Events in time and space - birth and death, cause and effect - these may be taken as
one; but the body and the embodied are not of the same order of reality. The body exists in time and space, transient and limited, while the dweller is timeless and spaceless, eternal and all-pervading. To identify the two is a grievous mistake and the cause of endless suffering.

Nisargadatta Maharaj - I AM THAT

- Through habitual mental judgment and emotional contraction, you have a personalized, reactive relationship to people and events in your life. These are all forms of self created suffering, but they are not recognized as such because to the ego they are satisfying. The ego enhances itself through reactivity and conflict.

- True freedom and the end of suffering is living in such a way as if you had completely chosen whatever you feel or experience at this moment. This inner alignment with Now is the end of suffering. Is suffering really necessary? Yes and no.

- If you had not suffered as you have, there would no depth to you as a human being, no humility, no compassion. You would not be reading this now. Suffering cracks open the shell of ego, and then comes a point when it has served its purpose. Suffering is necessary until you realize it is unnecessary. Eckhart Tolle - STILNESS SPEAKS
Many think that the duty of a physician is a very noble one. The physician is undoubtedly a noble man if he treats his patients free, out of compassion and moved by their suffering. Then his work may be called very uplifting. But a physician becomes cruel and callous if he carries on his profession for money. It is very mean to do such things as examine urine and stool in order to earn money, like the business man carrying on his trade.”

- “But the medical profession is certainly very noble if the physician devotes himself to the welfare of others in an unselfish spirit.” - Sri Ramakrishna divided physicians into three classes: “Superior, mediocre and inferior. The inferior physician feels the patient’s pulse, merely asks him to take medicine and then goes away. He does not bother to find out whether the patient has followed his directions. The mediocre physician gently tries to persuade the patient to take the medicine. He says, ‘Look here. How can you get well without medicine? Take the medicine, my dear. I am preparing it with my own hands.’ But the superior physician follows a different method. If he finds the patient stubbornly refusing to swallow the medicine, he
presses the patient’s chest with his knee and forces the medicine down his throat.” “There is no fear if a good physician presses the patient’s chest with his knee.” - - “God laughs on two occasions. He laughs when two brothers divide land between them. . . God laughs again when the physician says to the mother weeping bitterly because of her child’s desperate illness, ‘Don’t be afraid, mother, I shall cure your child.’ The physician does not know that no one can save the child if God wills that he should die.”

Sri Ramakrishna - GOSPEL

No greater opportunity, responsibility or obligation can fall to the lot of a human being than to become a physician. In the care of the suffering he needs technical skill, scientific knowledge and human understanding. He who uses these with courage, with humility, and with wisdom will provide a unique Service for his fellow men and will build an enduring edifice of character within himself. The physician should ask for his destiny no more than this; he should be content with no less.” (Harrison, T. R. Adams, R.D. Resnik, W. H. Thorn, G.W. and Winthrobe, M. M, - Principles of Internal Medicine, 1962
In his mortal aspect man is a triune being. He longs for freedom from all varieties of suffering. His needs are:

1. Healing of bodily diseases.
2. Healing of mental or psycho-logical diseases such as fear, anger, bad habits, failure consciousness, lack of initiative and confidence, and so on.
3. Healing of spiritual diseases such as indifference, lack of purpose, intellectual pride and dogmatism, skepticism, contentment with the material side of existence, and ignorance of the laws of life and of man's own divinity.

It is of paramount importance that equal emphasis be given to the prevention and cure of all three kinds of disease. The attention of most people is fixed solely on the cure of bodily inharmony, because it is so tangible and obvious. They do not realize that their mental disturbances of worry, egotism, and so on, and their spiritual blindness to the divine meaning of life are the real causes of all human misery. When a man has destroyed the mental bacteria of intolerance, rage, and fear, and has freed his soul from ignorance, he is unlikely to suffer from physical disease or mental lack. Paramahansa Yogananda
The heart requires true love, friendship, and, above all, peace. When through emotion peace is destroyed, it is a desecration of the bodily temple. A healthy nervous system is what will maintain in proper order all the bodily organs and feelings. And to keep the nervous system healthy, it is important to remain free from devastating emotions such as fear, anger, greed, jealousy. Paramahansa Yogananda - JOURNEY TO SELF-REALIZATION

People suffering the loss of love have changes in chemistry of their brains that influence every cell in their body. These changes substantially increase their risk for a wide range of illnesses, from cancer to heart disease. Deepak Chopra and David Simon - GROW YOUNGER, LIVE LONGER

Q: Why is there so much suffering in love?
N: All suffering is born of desire. True love is never frustrated. How can the sense of unity be frustrated? What can be frustrated is the desire for expression. Such desire is of the mind. As with all things mental, frustration is inevitable. Nisargadatta

Where there is love there is life.  
Mahatma Gandhi
Life is the flower for which love is the honey. Victor Hugo

- Research, involving over seventeen hundred experiments, demonstrates that the DNA in living cells can communicate with other nearby cells through the transmission of energy in the form of light. These results indicate that cells can communicate with one another independently of biochemistry and of organ systems, nervous system, or immune system. . . - When your intention is to transfer loving energy there is no way you can fail. . . because in the subtle realms intention is action. Leonard Laskow M.D. – HEALING WITH LOVE: A BREAKTHROUGH MIND/BODY MEDICAL PROGRAM FOR HEALING YOURSELF AND OTHERS, 1992

**Love brings ecstasy and relieves loneliness. Bertrand Russell**

The important thing is not to think much but to love much; and so do that which best stirs you to love.

Saint Theresa of Avila 1515-1582

**Love doesn't make the world go 'round; love is what makes the ride worthwhile.**

Franklin P. Jones
Love is anterior to Life,
Posterior to Death,
Initial of Creation, and
The Exponent of Earth.
Emily Dickinson

God wants us to know that life is a series of beginnings, not endings. Just as graduations are not terminations, but commencements. Creation is an ongoing process, and when we create a perfect world where love and compassion are shared by all, suffering will cease.

Bernie Siegel

The most authentic thing about us is our capacity to create, to overcome, to endure, to transform, to love and to be greater than our suffering. Ben Okri

What is hell? I maintain that it is the suffering of being unable to love.

Fyodor Dostoevsky

The mind is owned by the self and can make a hell of heaven or heaven of hell.

John Milton

Perhaps watching someone you love suffer can teach you even more than suffering yourself can. Dodie Smith

- I CAPTURE THE CASTLE

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- It was then when he remembered what Great-grandfather Coyote Thunder had told him about being alone and loneliness. He had said, “The chasm between being alone and loneliness is deep. The way you begin to be alone and at peace without being lonely is to know that you are with your best friend. When you are at peace with yourself and love yourself, you can never be lonely. Only when one learns to love himself can he love another. You must find that love for yourself before you can touch the purity of aloneness. Love of self, without being selfish, will not allow loneliness to exist. Love of self also creates a love for everything else and brings us closer to the sacred oneness.”

  Tom Brown, Jr - GRANDFATHER

Let us be at peace with our bodies and our minds. Let us return to ourselves and become wholly ourselves. Let us be aware of the source of being, common to us all and to all living things. Evoking the presence of the Great Compassion, let us fill our hearts with our own compassion - towards ourselves and towards all living beings. Let us pray that we ourselves cease to be the cause of suffering to each other. With humility, with awareness of the
existence of life, and of the suffering that are going on around us, let us practice the establishment of peace in our hearts and on earth. Thich Nhat Hanh (zen master) in Singing the Living Tradition

- Materialistic people must first learn the mysteries of the seven planes before they are ready for the cosmic truths of the self.
- A person who in his consciousness identifies himself with his body lies in inner darkness and resembles a stable with animals - the animal-physical instincts - living in it. In this stable and in this darkness - just as in the darkness of night - the divine child is born, the consciousness of the self. Two kinds of people recognize the divine child and bow low before him: The plain, simple, unlettered and unlearned who do not yet know the doubting of the intellect and who live in unison with nature, like shepherds for example; and the knowing ones and initiates who have already travelled the long path of the intellect, have overcome their earlier propensity towards intellectual cleverness, and have learned to look at things with their inner sight after the manner of the wise men and mystics in the East. Elisabeth Haich - INITIATION
Talk 107. Later the Yogi asked: How is the spiritual uplift of the people to be effected? What are the instructions to be given them? M: (Ramana Maharshi): They differ according to the temperaments of the individuals and according to the spiritual ripeness of their minds. There cannot be any instruction en masse. D: Why does God permit suffering in the world? Should He not with His omnipotence do away with it at one stroke and ordain the universal realisation of God? M: Suffering is the way for Realisation of God. D: Should He not ordain differently? M: It is the way. - - D: Are Yoga, religion, etc., antidotes to suffering? M: They help you to overcome suffering. D: Why should there be suffering? M: Who suffers? What is suffering? No answer! Finally the Yogi rose up, prayed for Sri Bhagavan’s blessings for his own work and expressed great regret for his hasty return. He looked very sincere and devoted and even emotional.
Talk 420. - 4th June, 1937

A certain lawyer from Cuddalore quoted as follows: “Neither the sun shines there, nor the moon, nor the stars, nor lightning. How can fire shine there? All these luminaries shine in His Light only. With His Light, all these shine forth!” He asked, what does ‘with His Light’ mean here? Does all else shine on account of Him, or in His Light?

M: There is only He. He and His Light are the same. There is no individual to perceive other things, because the perceiver and the perceived are only He. The sun, the moon, etc., shine forth. How? Do they come and tell you that they shine forth or does another apart from them say that they shine forth?

D: Of course I say that they shine forth.

M: Therefore they shine on account of you. Again consciousness is necessary to know that they shine forth. That consciousness is your Self or you. So then you or your consciousness is the same as He and His Light by which all else shine forth.

D: Is that Light like sunlight?

M: No. The sunlight is jada (insentient). You are aware of it. It makes objects perceptible and chases away darkness,
whereas consciousness is that Light which makes not only light but also darkness perceptible. Darkness cannot exist before sunlight, but it can remain in the Light of Consciousness. Similarly, this consciousness is pure Knowledge in which both knowledge and ignorance shine.

D: If God is all why does the individual suffer for his actions? Are not the actions prompted by Him for which the individual is made to suffer?

M: He who thinks he is the doer is also the sufferer.

D: But the actions are prompted by God and the individual is only His tool.

M: This logic is applied only when one suffers, but not when one rejoices. If the conviction prevails always, there will be no suffering either.

D: When will the suffering cease?

M: Not until individuality is lost. If both the good and bad actions are His, why should you think that the enjoyment and suffering are alone yours? He who does good or bad, also enjoys pleasure or suffers pain.

Leave it there and do not superimpose suffering on yourself. TALKS WITH SRI RAMANA MAHARSHI
Confucianism

Mencius said, "All men have this heart that, when they see another man suffer, they suffer, too. The ancient kings had this heart: when they saw men suffer, they suffered, too. Therefore the former kings ran a government that, when it saw men suffer, it suffered, too. With a heart such as that... they could rule the empire as if it were something they turned in the palm of their hand.

"What do I mean, 'All men have this heart, that when they see another man suffer, they suffer too?' Well, take an example: a man looks out; a child is about to fall into a well. No matter who the man is, his heart will flip, flop, and he will feel the child's predicament; and not because he expects to get something out of it from the child's parents, or because he wants praise from his neighbors, associates, or friends, or because he is afraid of a bad name, or anything like that.

"From this we can see that it is not human not to have a heart that sympathizes with pain. Likewise not to have a heart that is repelled by vice: that is not human, either. Not to have a heart that is willing to defer: that's not human. And not to have a heart
that discriminates between true and false is not human, either.

"What is the foundation of natural human feeling for others (jen)? The heart that sympathizes with pain. What is the foundation of a commitment to the common good (i)? The heart that is repelled by vice. What is the foundation of respect for social and religious forms (li)? The heart that is willing to defer. And what is the foundation for a liberal education (chih)? The heart that can tell true from false.

"People have these four foundations like they have four limbs. A man who says he cannot practice them is calling himself a criminal. A man who says the ruler cannot practice that is calling the ruler a criminal.

"Everybody has these four foundations in himself. If these four foundations can be filled in on a broad scale, it will be like a fire starting up, it will be like a spring bursting through. If they can be filled in, it will be enough to create and preserve the world order. Leave them unfilled, it will be impossible for a man to take care of his father and mother." Mencius II. A.6

Rama, whose arms reached to his knees, the powerful elder brother of Lakshmana,
ruled the earth in glory and performed many sacrifices with his sons, brothers, and kinsfolk. No widow was ever found in distress nor was there any danger from snakes or disease during his reign; there were no malefactors in his kingdom nor did any suffer harm; no aged person ever attended the funeral of a younger relative; happiness was universal; each attended to his duty and they had only to look to Rama to give up enmity. Men lived for a thousand years, each having a thousand sons who were free from infirmity and anxiety; trees bore fruit and flowers perpetually; Parjanya sent down rain when it was needed and Maruta blew auspiciously; all works undertaken bore happy results and all engaged in their respective duties and eschewed evil. All were endowed with good qualities; all were devoted to pious observances, and Rama ruled over the kingdom for ten thousand years.

Ramayana, Yuddha Kanda 130 Hinduism

We each decide whether to make ourselves learned or ignorant, compassionate or cruel, generous or miserly. No one forces us. No one decides for us, no one drags us along one path or the other. We are responsible for what we are. Maimonides
The things which men greatly desire are comprehended in meat and drink and sexual pleasure; those which they greatly dislike are comprehended in death, exile, poverty, and suffering. Thus liking and disliking are the great elements in men's minds. But men keep them hidden in their minds, where they cannot be fathomed or measured. The good and the bad of them being in their minds, and no outward manifestation of them being visible, if it be wished to determine these qualities in one uniform way, how can it be done without the use of the rules of propriety?

Book of Ritual 7.2.20, Confucianism

It is not from lack of religion in the ordinary sense of the word that the world is suffering, it is from lack of love, lack of awareness.

Anthony de Mello - AWARENESS

Surely all the usual associations of the word "religion" would have to be stripped away if such a systematic parti pris of irony were also to be denoted by the name. For common men "religion," whatever more special meanings it may have, signifies always a SERIOUS state of mind. If any one phrase could gather its universal
message, that phrase would be, "All is not
vanity in this Universe, whatever the
appearances may suggest." If it can stop
anything, religion as commonly apprehend-
ed can stop just such chaffing talk as
Renan's. It favors gravity, not pertness; it
says "hush" to all vain chatter and smart
wit. But if hostile to light irony, religion is
equally hostile to heavy grumbling and
complaint. The world appears tragic
enough in some religions, but the tragedy
is realized as purging, and a way of
deliverance is held to exist. We shall see
enough of the religious melancholy in a
future lecture; but melancholy, according to
our ordinary use of language, forfeits all
title to be called religious when, in Marcus
Aurelius's racy words, the sufferer simply
lies kicking and screaming after the fashion
of a sacrificed pig. The mood of a
Schopenhauer or a Nietzsche - and in a
less degree one may sometimes say the
same of our own sad Carlyle - though often
an ennobling sadness, is almost as often
only peevishness running away with the bit
between its teeth.
The sallies of the two German authors
remind one, half the time, of the sick
shriekings of two dying rats. They lack the
purgatorial note which religious sadness gives forth. There must be something solemn, serious, and tender about any attitude which we denominate religious. If glad, it must not grin or snicker; if sad, it must not scream or curse. It is precisely as being SOLEMN experiences that I wish to interest you in religious experiences. So I propose - arbitrarily again, if you please - to narrow our definition once more by saying that the word "divine," as employed therein, shall mean for us not merely the primal and enveloping and real, for that meaning if taken without restriction might prove too broad. The divine shall mean for us only such a primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest. But solemnity, and gravity, and all such emotional attributes, admit of various shades; and, do what we will with our defining, the truth must at last be confronted that we are dealing with a field of experience where there is not a single conception that can be sharply drawn. The pretension, under such conditions, to be rigorously "scientific" or "exact" in our terms would only stamp us as lacking in
understanding of our task. Things are more or less divine, states of mind are more or less religious, reactions are more or less total, but the boundaries are always misty, and it is everywhere a question of amount and degree. Nevertheless, at their extreme of development, there can never be any question as to what experiences are religious. The divinity of the object and the solemnity of the reaction are too well marked for doubt. Hesitation as to whether a state of mind is "religious," or "irreligious," or "moral," or "philosophical," is only likely to arise when the state of mind is weakly characterized, but in that case it will be hardly worthy of our study at all.

"It is a man's duty," says Marcus Aurelius, "to comfort himself and wait for the natural dissolution, and not to be vexed, but to find refreshment solely in these thoughts - first that nothing will happen to me which is not conformable to the nature of the universe; and secondly that I need do nothing contrary to the God and deity within me; for there is no man who can compel me to transgress. He is an abscess on the universe who withdraws and separates himself from the reason of our common nature, through being displeased with the
things which happen. For the same nature produces these, and has produced thee too. And so accept everything which happens, even if it seem disagreeable, because it leads to this, the health of the universe and to the prosperity and felicity of Zeus. For he would not have brought on any man what he has brought if it were not useful for the whole. The integrity of the whole is mutilated if thou cuttest off anything. And thou dost cut off, as far as it is in thy power, when thou art dissatisfied, and in a manner triest to put anything out of the way."[14] [14] Book V., ch. ix.

Compare now this mood with that of the old Christian author of the Theologia Germanica: "Where men are enlightened with the true light, they renounce all desire and choice, and commit and commend themselves and all things to the eternal Goodness, so that every enlightened man could say: 'I would fain be to the Eternal Goodness what his own hand is to a man.' Such men are in a state of freedom, because they have lost the fear of pain or hell, and the hope of reward or heaven, and are living in pure submission to the eternal Goodness, in the perfect freedom of fervent love. When a man truly
perceiveth and considereth himself, who and what he is, and findeth himself utterly vile and wicked and unworthy, he falleth into such a deep abasement that it seemeth to him reasonable thatm all creatures in heaven and earth should rise up against him. And therefore he will not and dare not desire any consolation and release; but he is willing to be unconsolled and unreleased; and he doth not grieve over his sufferings, for they are right in his eyes, and he hath nothing to say against them. This is what is meant by true repentance for sin; and he who in this present time entereth into this hell, none may console him. Now God hath not forsaken a man in this hell, but He is laying his hand upon him, that the man may not desire nor regard anything but the eternal Good only. And then, when the man neither careth for nor desireth anything but the eternal Good alone, and seeketh not himself nor his own things, but the honour of God only, he is made a partaker of all manner of joy, bliss, peace, rest, and consolation, and so the man is henceforth in the kingdom of heaven. This hell and this heaven are two good safe ways for a man, and happy is he who truly findeth
How much more active and positive the impulse of the Christian writer to accept his place in the universe is! Marcus Aurelius agrees to the scheme - the German theologian agrees with it. He literally abounds in agreement, he runs out to embrace the divine decrees. Occasionally, it is true, the stoic rises to something like a Christian warmth of sentiment, as in the often quoted passage of Marcus Aurelius: -- "Everything harmonizes with me which is harmonious to thee, O Universe. Nothing for me is too early nor too late, which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature: from thee are all things, in thee are all things, to thee all things return. The poet says, Dear City of Cecrops; and wilt thou not say, Dear City of Zeus?"[16] [16] Book IV., 523

- There are saints who have literally fed on the negative principle, on humiliation and privation, and the thought of suffering and death - their souls growing in happiness just in proportion as their outward state grew more intolerable. No other emotion than religious emotion can bring a man to this peculiar pass. And it is for that reason
that when we ask our question about the value of religion for human life, I think we ought to look for the answer among these violenter examples rather than among those of a more moderate hue. William James - THE VARIETIES OF RELIGIOUS EXPERIENCE

Let me be a blot on this fair world, the obscurest the loneliest sufferer, with one proviso - that I know it is His agency. I will love Him though He shed frost and darkness on every way of mine. Ralph Emerson

“The essential element in authoritarian religion and in the authoritarian religious experience is the surrender to a power transcending man. The main virtue of this type of religion is obedience, its cardinal sin is disobedience. Just as the deity is conceived as omnipotent or omniscient, man is conceived as being powerless and insignificant. Only as he can gain grace or help from the deity can he feel strength“. (Humanistic religion, on the other hand,) "is centered around man and his strength. Man must develop his power of reason in order to understand himself, his relationship to his fellow men and his position in the universe. He must
recognize the truth, both with regard to his limitations and potentialities. He must develop his powers of love for others as well as for himself and experience the solidarity of all living beings. Man's aim in humanistic religion is to achieve the greatest strength, not the greatest powerlessness; virtue is self-realization, not obedience. Faith is certainty of conviction based on one's own experience of thought and feeling, not assent to propositions on credit of the proposer. The prevailing mood is that of joy, while the prevailing mood in authoritarian religion is that of sorrow and guilt. Erich Fromm - PSYCHOANALYSIS AND RELIGION

In his depression and dreadful uninterrupted suffering, I don't condemn life. On the contrary, I like it and find it good. Can you believe it? I find everything good and pleasant, even my tears, my grief. I enjoy weeping, I enjoy my despair. I enjoy being exasperated and sad. I feel as if these were so many diversions, and I love life in spite of them all. I want to live on. It would be cruel to have me die when I am so accommodating. I cry, I grieve, and at the same time I am pleased - no, not exactly
that - I know not how to express it. But everything in life pleases me. I find everything agreeable, and in the very midst of my prayers for happiness, I find myself happy at being miserable. It is not I who undergo all this - my body weeps and cries; but something inside of me which is above me is glad of it all. Marie Bashkirtseff - Journal de Marie Bashkirtseff

About Walt Whitman writes his disciple, Dr. Bucke "His favorite occupation, seemed to be strolling or sauntering about outdoors by himself, looking at the grass, the trees, the flowers, the vistas of light, the varying aspects of the sky, and listening to the birds, the crickets, the tree frogs, and all the hundreds of natural sounds. It was evident that these things gave him a pleasure far beyond what they give to ordinary people. Until I knew the man," continues Dr. Bucke, "it had not occurred to me that any one could derive so much absolute happiness from these things as he did. He was very fond of flowers, either wild or cultivated; liked all sorts. I think he admired lilacs and sunflowers just as much as roses. Perhaps, indeed, no man who ever lived liked so many things and disliked so few as Walt Whitman. All
natural objects seemed to have a charm for him. All sights and sounds seemed to please him. He appeared to like (and I believe he did like) all the men, women, and children he saw (though I never knew him to say that he liked any one), but each who knew him felt that he liked him or her, and that he liked others also. I never knew him to argue or dispute, and he never spoke about money. He always justified, sometimes playfully, sometimes quite seriously, those who spoke harshly of himself or his writings, and I often thought he even took pleasure in the opposition of enemies. When I first knew [him], I used to think that he watched himself, and would not allow his tongue to give expression to fretfulness, antipathy, complaint, and remonstrance. It did not occur to me as possible that these mental states could be absent in him. After long observation, however, I satisfied myself that such absence or unconsciousness was entirely real. He never spoke deprecatingly of any nationality or class of men, or time in the world's history, or against any trades or occupations - not even against any animals, insects, or inanimate things, nor any of the laws of nature, nor any of the
results of those laws, such as illness, deformity, and death. He never complained or grumbled either at the weather, pain, illness, or anything else. He never swore. He could not very well, since he never spoke in anger and apparently never was angry. He never exhibited fear, and I do not believe he ever felt it." Richard M. Bucke - COSMIC CONSCIOUSNESS

- The great central fact of the universe is that spirit of infinite life and power that is back of all, that manifests itself in and through all. This spirit of infinite life and power that is back of all is what I call God. I care not what term you may use, be it Kindly Light, Providence, the Over-Soul, Omnipotence, or whatever term may be most convenient, so long as we are agreed in regard to the great central fact itself. God then fills the universe alone, so that all is from Him and in Him, and there is nothing that is outside. He is the life of our life our very life itself. We are partakers of the life of God; and though we differ from Him in that we are individualized spirits, while He is the Infinite Spirit, including us, as well as all else beside, yet in essence the life of God and the life of man are identically the same, and so are
one. They differ not in essence or quality; they differ in degree.

- The great central fact in human life is the coming into a conscious vital realization of our oneness with this Infinite Life and the opening of ourselves fully to this divine inflow. In just the degree that we come into a conscious realization of our oneness with the Infinite Life, and open ourselves to this divine inflow, do we actualize in ourselves the qualities and powers of the Infinite Life, do we make ourselves channels through which the Infinite Intelligence and Power can work. In just the degree in which you realize your oneness with the Infinite Spirit, you will exchange dis-ease for ease, inharmony for harmony, suffering and pain for abounding health and strength. To recognize our own divinity, and our intimate relation to the Universal, is to attach the belts of our machinery to the powerhouse of the Universe. One need remain in hell no longer than one chooses to; we can rise to any heaven we ourselves choose; and when we choose so to rise, all the higher powers of the Universe combine to help us heavenward. Ralph Waldo Trine

- IN TUNE WITH THE INFINITE
Buddhism

I teach one thing and one only: that is, suffering and the end of suffering. Buddha

The Noble Truth of Suffering (Dukkha) is this: Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow and lamentation, pain, grief, and despair are suffering; association with the unpleasant is suffering; dissociation from the pleasant is suffering; not to get what one wants is suffering - in brief, the five aggregates of attachment are suffering.

(another translation) The Noble Truth of the Origin of suffering is this: It is craving that leads back to birth, bound up with passionate greed. It finds fresh delight now here and now there, namely, craving for sense pleasures, craving for existence and becoming, and craving for non-existence. Samyutta Nikaya I VI.11: Setting in Motion the Wheel of Truth

The Noble Truth of the Path leading to the cessation of suffering is this Noble Eightfold Path, namely: right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.
What is right view? Knowledge of suffering, knowledge of the arising of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering - this is called right view.

What is right aspiration? Aspiration for renunciation, aspiration for non-malevolence, aspiration for harmlessness - this is called right aspiration.

What is right speech? Refraining from lying speech, refraining from slanderous speech, refraining from harsh speech, refraining from gossip - this is called right speech.

What is right action? Refraining from violence against creatures, refraining from taking what has not been given, refraining from going wrongly among the sense-pleasures, this is called right action.

What is right livelihood? A disciple of the Noble Ones, getting rid of a wrong mode of livelihood, makes his living by a right mode of livelihood. This is called right livelihood.

What is right effort? A monk generates desire, effort, stirs up energy, exerts his mind and strives for the non-arising of evil unskilled states that have not arisen... for the getting rid of evil unskilled states that have arisen... for the arising of skilled states
that have not arisen... for the maintenance and completion of skilled states that have arisen. This is called right effort.

What is right mindfulness? A monk fares along contemplating the body in the body... the feelings in the feelings... the mind in the mind... the mental states in the mental states... ardent, clearly conscious of them, mindful of them so as to control the covetousness and dejection in the world. This is called right mindfulness.

And what is right concentration? A monk, aloof from the pleasures of the senses, aloof from unskilled states of mind, enters on and abides in the first meditation which is accompanied by initial thought and discursive thought, is born of aloofness, is rapturous and joyful. By allaying initial thought and discursive thought, with the mind subjectively tranquilized and fixed on one point, he enters on and abides in the second meditation which is devoid of initial thought and discursive thought, is born of concentration, and is rapturous and joyful. By the fading out of rapture... he enters on and abides in the third meditation... the fourth meditation. This is called right concentration. Majjhima Nikaya III. 2 51-52, Saccavibhangasutta
On a certain occasion the Exalted One was staying at Uruvela, on the bank of the river Neranjara at the foot of the Bodhi-tree, having just won the highest wisdom. He was seated for seven days in one posture and experienced the bliss of release. Then the Exalted One, after the lapse of those seven days, during the first watch of the night, rousing himself from that concentration of mind, gave close attention to causal uprising in direct order, thus, This being, that becomes; by the arising of this, that arises, namely:
Conditioned by ignorance, activities; conditioned by activities, consciousness; conditioned by consciousness, mind and body; conditioned by mind and body, the six sense-spheres; conditioned by the six sense-spheres, contact; conditioned by contact, feeling; conditioned by feeling, craving; conditioned by craving, grasping; conditioned by grasping, becoming; conditioned by becoming, birth; conditioned by birth, old age and death, grief, lamentation, suffering, sorrow and despair come into being. Thus is the arising of this mass of ill... Udana 1.1
There, monks, I say, there is neither coming nor going nor staying nor passing away nor arising. Without support or mobility or basis is it. This is indeed the end of suffering. Buddha

Ananda, all living beings are fundamentally pure but because of their wrong views, they have formed vicious habits, hence their inner and outer affections.

Buddha - SURANGAMA SUTRA

Let him live in charity, let him be perfect to his duties; then in fullness of delight he will make an end to suffering. V. 376

DHAMMAPADA

Lord, the Tathagatagarbha is not born, does not die, does not pass away to become reborn. The Tathagatagarbha excludes the realm with the characteristic of the constructed. The Tathagatagarbha is permanent, steadfast, eternal. Therefore the Tathagatagarbha is the support, the holder, the base of constructed (Buddha natures) that are nondiscrete, not dissociated, and knowing as liberated from the stores of defilement; and furthermore is the support, the holder, the base of external constructed natures that are discrete,
dissociated, and knowing as not liberated. Lord, if there were no Tathagatagarbha, there would be neither aversion towards suffering nor longing, eagerness, and aspiration towards Nirvana. What is the reason? Whatever be these six perceptions (i.e., the five senses plus the mind], and whatever be this other perception (perhaps intellectual cognition?) these seven natures are unfixed, momentary, and lack experience of suffering; hence these natures are unfit for aversion towards suffering or for longing, eagerness, and aspiration towards Nirvana. Lord, the Tathagatagarbha has ultimate existence without beginning or end, has an unborn and undying nature, and experiences suffering; hence it is worthy of the Tathagatagarbha to have aversion towards suffering as well as longing, eagerness, and aspiration towards Nirvana. Lord, the Tathagatagarbha is neither self nor sentient being, nor soul, nor personality.... Lord, this Tathagatagarbha is the embryo of the illustrious Dharmadhatu, the embryo of the Dharmakaya, the embryo of the supramundane Doctrine, the embryo of the intrinsically pure Doctrine.

Lion's Roar of Queen Srimala 13
My sickness comes from ignorance and the thirst for existence, and it will last as long as do the sicknesses of all living beings. Were all living beings to be free from sickness, I also would not be sick.... As the parents will suffer as long as their only son does not recover from his sickness, just so, the bodhisattva loves all living beings as if each were his only child. He becomes sick when they are sick and is cured when they are cured. Vimalakirti

In the perilous round of mortality, In continuous, unending misery, firmly tied to the passions as a yak is to its tail; smothered by greed and infatuation, blinded and seeing nothing; Seeking not the Buddha, the Mighty, and the Truth that ends suffering, But deeply sunk in heresy, by suffering seeking riddance of suffering; for the sake of all these creatures, my heart is stirred with great pity. Lotus Sutra

My children, The Enlightened One, because He saw mankind drowning in the great sea of birth, death and sorrow, and longed to save them, for this was moved to pity. Because He saw the men of the world straying in false paths, and none to guide them, for
this He was moved to pity. Because He saw that they lay wallowing in the mire of the Five Lusts, in dissolute abandonment, for this He was moved to pity.
Because He saw them still fettered to their wealth, their wives and their children, knowing not how to cast them aside, for this He was moved to pity.
Because He saw them doing evil with hand, heart, and tongue, and many times receiving the bitter fruits of sin, yet ever yielding to their desires, for this He was moved to pity.
Because He saw that they slaked the thirst of the Five Lusts as it were with brackish water, for this He was moved to pity.
Because He saw that though they longed for happiness, they made for themselves no karma of happiness; and though they hated pain, yet willingly made for themselves a karma of pain; and though they coveted the joys of heaven, would not follow His commandments on earth, for this He was moved to pity.
Because He saw them afraid of birth, old age, and death, yet still pursuing the works that lead to birth, old age, and death, for this He was moved to pity.
Because He saw them consumed by the
fires of pain and sorrow, yet knowing not where to seek the still waters of samadhi, for this He was moved to pity. Because He saw them living in an evil time, subjected to tyrannous kings and suffering many ills, yet heedlessly following after pleasure, for this He was moved to pity. Because He saw them living in a time of wars, killing and wounding one another; and knew that for the riotous hatred that had flourished in their hearts they were doomed to pay an endless retribution, for this He was moved to pity. Because many born at the time of His incarnation had heard Him preach the Holy Law, yet could not receive it, for this He was moved to pity. Because some had great riches that they could not bear to give away, for this He was moved to pity. Because He saw the men of the world ploughing their fields, sowing the seed, trafficking, huckstering, buying, and selling; and at the end winning nothing but bitterness, for this He was moved to pity. Upasaka Sila Sutra Sights, sounds, tastes, odors, things touched and objects of mind are, without exception, pleasing, delightful, and
charming - so long as one can say "They are"; These are considered a source of happiness by the world with its gods - and when they cease, this is by them considered suffering. The cessation of phenomenal existence is seen as a source of happiness by us ariyans - this insight of those who can see is the reverse of that of the whole world: What others say is a source of happiness, that, we say, is suffering; what others say is suffering, that, we know, as a source of happiness. Behold this doctrine, hard to understand, wherein the ignorant are bewildered. Samyutta Nikaya IV.127-28

Yet the suffering Involved in my awakening will have a limit; it is like the suffering of having an incision made in order to remove and destroy greater pain. Even doctors eliminate illness With unpleasant medical treatments, So in order to overcome manifold sufferings I should be able to put up with some discomfort. But the Supreme Physician does not employ Common medical treatments such as these, With an extremely gentle technique He remedies all the greatest sins. Shantideva - GUIDE TO THE BODHISATTVA'S WAY OF LIFE 7.22-24
All those who appear as Buddhas in the three periods of time (are) fully awake to the utmost, right and perfect enlightenment because they have relied on the perfection of wisdom. Therefore one should know the perfection of wisdom as the great spell, the spell of great knowledge, the utmost spell, the unequalled spell, allayer of all suffering, in truth - for what could go wrong? By the Perfection of Wisdom has this spell been delivered. It runs like this, "Gone, Gone, Gone beyond, gone altogether beyond, O what an awakening, all hail!"
This completes the Heart of perfect wisdom. Heart Sutra

The Blessed One said, "No, Ananda, there will be no end in that way. We had better remain here and bear the abuse patiently until it ceases, and then we move to another place. There are profit and loss, slander and honor, praise and abuse, suffering and pleasure in this world; the Enlightened One is not controlled by these external things; they will cease as quickly as they come." Dhammapada

May all beings everywhere plagued with sufferings of body and mind quickly be freed from their illnesses. May those frightened cease to be afraid, and may
those bound be free. May the powerless find power, and may people think of befriending one another. May those who find themselves in trackless, fearful wilderesses the children, the aged, the unprotected be guarded by beneficent celestials, and may they swiftly attain Buddhahood.

- It is our very search for perfection outside ourselves that causes our suffering.

- Although the nature of Buddhahood is possessed by all people, it is buried so deeply in the defilements of worldly passion that it long remains unknown. That is why suffering is so universal and why there is endless recurrence of miserable lives. Buddha

However, if one is awakened and has accomplished Buddhahood, he does not have to live or die. That is, he does not have to endure any kind of suffering again. These words should be carefully consid-ered one by one.

Zen Master Kyong Ho 1849-1912

Him I call indeed a Brâhmana who, even here, knows the end of his suffering, has put down his burden, and is unshackled.

DHAMMAPADA
LOVE (Metta)

Love, without desire to possess, knowing well that in the ultimate sense there is no possession and no possessor: this is the highest love.

Love, without speaking and thinking of "I," knowing well that this so-called "I" is a mere delusion.

Love, without selecting and excluding, knowing well that to do so means to create love's own contrasts: dislike, aversion and hatred.

Love, embracing all beings: small and great, far and near, be it on earth, in the water or in the air. Love, embracing impartially all sentient beings, and not only those who are useful, pleasing or amusing to us.

Love, embracing all beings, be they noble-minded or low-minded, good or evil. The noble and the good are embraced because Love is flowing to them spontaneously. The low-minded and evilminded are included because they are those who are most in need of Love. In many of them the seed of goodness may have died merely because warmth was lacking for its growth, because it perished from cold in a loveless world.
Love, embracing all beings, knowing well that we all are fellow wayfarers through this round of existence - that we all are overcome by the same law of suffering. Love, but not the sensuous fire that burns, scorches and tortures, that inflicts more wounds than it cures - flaring up now, at the next moment being extinguished, leaving behind more coldness and loneliness than was felt before. Rather, Love that lies like a soft but firm hand on the ailing beings, ever unchanged in its sympathy, without wavering, unconcerned with any response it meets. Love that is comforting coolness to those who burn with the fire of suffering and passion; that is life-giving warmth to those abandoned in the cold desert of loneliness, to those who are shivering in the frost of a loveless world; to those whose hearts have become as if empty and dry by the repeated calls for help, by deepest despair. Love, that is a sublime nobility of heart and intellect which knows, understands and is ready to help. Love, that is strength and gives strength: this is the highest Love. Love, which by the Enlightened One was named "the liberation of the heart," "the
most sublime beauty": this is the highest Love.
And what is the highest manifestation of Love?
To show to the world the path leading to the end of suffering, the path pointed out, trodden, and realized to perfection by Him, the Exalted One, the Buddha.
Nyanaponika Thera 1901-1994 - buddhist monk from Germany - THE FOUR SUBLIME STATES - Contemplations on Love, Compassion, Sympathetic Joy and Equanimity

Codes of ethics are most often associated with prohibitions: Don't do this, don't do that. All the spiritual traditions I know have more or less the same lists of don'ts. This makes sense, since all the don'ts elaborate on the awareness that if we are not alert, our naturally arising impulses of greed and anger might lead us to do something exploitive or abusive. The fundamental rule is, 'Don't cause pain.'
Traditional Buddhist texts, when they talk about Right Action, use the terms hiri and ottappa, usually translated as 'moral shame'and 'moral dread.'Shame and dread have ominous overtones in English, but I rather like these terms. I appreciate the
sense of awesome responsibility they are meant to convey. Collectively, what they mean is that every single act we do has the potential of causing pain, and every single thing we do has consequences that echo way beyond what we can imagine. It doesn't mean we shouldn't act. It means we should act carefully. Everything matters. Sylvia Boorstein - IT'S EASIER THAN YOU THINK: THE BUDDHIST WAY TO HAPPINESS

Whatever you can do or dream you can, begin it. Boldness has genius, power and magic in it. Johann Goethe

- There is not leather enough to cover the surface of the earth in order to make it smooth. But put on shoes, and the whole earth will be smooth.

In order - not to avoid lust (rāga) and anger or disgust (dveṣa), a mere palliative - but to eradicate them, the only method is to cure one's self, to eradicate the delusion (moha) that originates lust and anger. We exert no mastery over Nature or over the body, but we can master our own mind and destroy the four mistakes (viparyāsa): looking at what really is unpleasant, impure, transitory, and unsubstantial, as if it were
pleasant, pure, permanent, and substantial. We must learn to see things as they really are; technically, we must possess the Four Truths: every existence is a state of suffering or turns to suffering; existence originates in desire; cessation of rebirth - Nirvana - is perfect bliss; the way thither is cessation of desire. First and last, we must realize the true nature of this intricate, deceiving, and most dear compound that men style 'I.' The possession of the Truths brings about a complete renovation of the mind. Desire cannot germinate in a mind which is enlightened by true wisdom, as a plant cannot germinate in salt. The agreeable and the disagreeable exist only because we believe them to be lovable or hateful: they are creations of the mind. Pain disappears as soon as we cease thinking 'I' and 'mine.

De La Vallee Poussin - THE WAY TO NIRVĀṆA - Six Lectures on Ancient Buddhism as a Discipline of Salvation

The scriptures define DHARMA as "the natural universal laws whose observance enables man to save himself from degradation and suffering." Source - Paramhansa Yogananda

- AUTOBIOGRAPHY OF A YOGI
Hinduism
- Those who live in accordance with the divine laws without complaining, firmly established in faith, are released from karma. Those who violate these laws, criticizing and complaining, are utterly deluded, and are the cause of their own suffering. 3.31-32
- The demonic do things they should avoid and avoid the things they should do. They have no sense of uprightness, purity, or truth. "There is no God," they say, "no truth, no spiritual law, no moral order. The basis of life is sex; what else can it be?"
  Holding such distorted views, possessing scant discrimination, they become enemies of the world, causing suffering and destruction. Hypocritical, proud, and arrogant, living in delusion and clinging to deluded ideas, insatiable in their desires, they pursue their unclean ends. Although burdened with fears that end only with death, they still maintain with complete assurance, "Gratification of lust is the highest that life can offer."
  Bound on all sides by scheming and anxiety, driven by anger and greed, they amass by any means they can a hoard of money for the satisfaction of their cravings.
"I got this today," they say; "tomorrow I shall get that. This wealth is mine, and that will be mine too. I have destroyed my enemies. I shall destroy others too! Am I not like God? I enjoy what I want. I am successful. I am powerful. I am happy. I am rich and well-born. Who is equal to me? I will perform sacrifices and give gifts, and rejoice in my own generosity." This is how they go on, deluded by ignorance. Bound by their greed and entangled in a web of delusion, whirled about by a fragmented mind, they fall into a dark hell.

BHAGAVAD GITA 16.7-16

When evil prevailed upon earth, when truth had been forgotten and life had become a sinful burden to mankind, there went out a prayer to God entreat ing Him to come down upon the earth as a Savior of humanity. The omniscient, omnipresent Lord knew the sufferings of mankind, and out of His great and all-consuming love for His children wished to lift the veil of ignorance which covered their sight - to be born as man, Krishna, in order to show them once more how to ascend towards Himself. Srimad Bhagavatam 10, Hinduism
Signs of A man of Steady Wisdom
- When a man, O Arjuna, gives up completely all the desires of the mind, and himself delights in his Atman alone, then he is said to be a man of steady wisdom.
- He who is unattached everywhere, who neither welcomes nor hates when he obtains good or evil, has his wisdom firmly fixed.
- When he completely withdraws the senses from their objects as a tortoise draws in its limbs, then his wisdom is steady.
- The sense-objects fall off from a man practising abstinence but the taste lingers. This taste ceases only when he sees the Supreme.
- The turbulent senses, O son of Kunti, forcibly lead astray the mind of even a wise man striving for perfection. Therefore, restraining the senses, the self-controlled yogi should sit in meditation on Me. Verily, his wisdom is steady, whose senses are under control.
- When a person thinks deeply of sense-objects, he feels an attachment for them. Attachment gives rise to desire and desire breeds anger. From anger comes delusion which results in loss of memory. The loss
of memory causes destruction of discrimination and from the ruin of discrimination the man perishes.
- The man of self-control, on the other hand, moving among sense-objects, with his senses under restraint, and free from attachment and aversion, attains serenity of mind.
- When serenity is attained, there comes an end to all sorrows. Verily the wisdom of the man of serene mind soon becomes steady.
- He whose senses are well-controlled from their objects, has steady wisdom.
- That which is night to all beings, in that the man of self-control is wide awake, and that in which all beings are wide awake, is night to the Atman-seeing sage.
enter all desires, attains peace and not one
- That person who lives completely free from all desires, without longing, devoid of the idea of ownership and egoism, attains peace.
- Even as the embodied self attains childhood, youth and old age in this body, so does it attain another body; the wise man does not get deluded by that.
- Desirelessness is said to be the highest good. THUS SPAKE SRI KRISHNA
Jainism
The ignorant one craves for a life of luxury and repeatedly hankers after pleasures. Haunted by his own desires he gets benumbed and is rewarded only with suffering. The benighted one is incompetent to assuage sufferings, because he is attached to desires and is lecherous. Oppressed by physical and mental pain, he keeps rotating in a whirlpool of agony. I say so. ACARANGASUTRA 2.60, 74

Others would lacerate the Lord's body. A few would spit on him. Others would throw dust at him. Some people jeered him and pulled him to the ground.... When the Lord sat in a meditative posture, it seemed strange to the onlookers and they would forcibly change his posture. The Lord suffered all this maltreatment as if he had nothing to do with his body.... The Lord never craved anybody's protection. Frequently, human beings or the organic world tortured him. Some people volunteered to save him from such discomforts but the Lord invariably declined such offers. It was his conviction that one cannot realize oneself while seeking another's refuge.

Acarangasutra 9
The Tirthankara or Supreme Lord is adorable, endowed with omniscience, uncontaminated by human infirmities, immaculate and pure, devoid of any desire whatsoever, without beginning, middle, or end, and uniquely benevolent - all these are the characteristics of the Supreme Lord. Besides, without any selfish design, he preaches for the benefit of the unemancipated and suffering beings. True scripture, which flows spontaneously out of the Supreme Lord, is irrefutable, is salutary for the well-being of all kinds of beings, is capable of undermining the perverse path, and reveals the objective nature of things.

Samantabhadra,

Ratnakarandasrasavakacara 7-10, Jainism

Humility is of five kindes: humility in faith, in knowledge, in conduct, in penance and in decorum or ettiquette. These lead to liberation. - Learning, tempered with humility is beneficial int his world and next. Just as a plant cannot grow without water, learning will not be fruitful without humility. - Humility is the foundation of Jain faith. The practice of self-restraint and austerity should make one humble and modest. To a person who is not humble and modest, righteousness and austerity are of no avail.
- It is not possible to describe the state of liberation as it transcends verbal expression. Nor is there the possibility of argument as no mental activity is possible. There is no pride as it is devoid of all the blemishes of the mind. Having transcended pleasure and pain even knowledge of the seventh hell does not cause melancholy.

- Where there is neither pain nor pleasure, neither suffering nor obstacle, neither birth nor death, there is emancipation. Where there are neither sense organs, not is there any obstruction caused by others, nor infatuation, nor surprise, nor sleep, nor thirst, nor hunger, there is emancipation.

- Where there is neither Karma nor quasi-karma nor worry, nor any type of thinking, such as, Arta (depressive), Raudra (violent), such as Dharma (virtuous) and Shukla (pure), there is Nirvana.

- In the emancipated souls, there are attributes like absolute knowledge, absolute bliss, absolute potentiality, absolute vision, formlessness, existence and extension.

- Emancipation, which is realized only by the great souls, is the state of unobstructedness, perfection, residing at the summit of the universe, well-being, goodness and freedom from obstacles. Mahavira
I can very well do without God both in my life and in my painting, but I cannot, suffering as I am, do without something which is greater than I am, which is my life, the power to create. Vincent Van Gogh

Whosoever wishes to eliminate completely the sufferings of others through his own sufferings, that is the excellent person. Bodhipathapradipada (Buddhism)

The power of suffering is infinitely greater than the power of doing; the power of love is infinitely of greater potency than the power of hatred. —Swami Vivekananda

Love also means suffering and pain for oneself and happiness for others. To the giver, it is suffering without malice or hatred. To the receiver, it is a blessing without obligation. Love alone knows how to give without necessarily bargaining for a return. There is nothing that love cannot achieve and there is nothing that love cannot sacrifice. —Meher Baba

To grant forbearing kindness even to those who aggrieve us is the foremost of virtues. 579 - Tiruvalluvar - TIRUKURAL
Christianity

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. John 14:27

But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble. Matthew 6:33-34

Anxiety in a man’s heart weighs him down, but a good word makes him glad. Pr. 12:25

Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! Who of you by worrying can add a single hour to your life. Luke 12:24-25

Keep your life free from love of money, and be content with what you have, for he has said, I will never leave you nor forsake you. Hebrews 11:55

We also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. Romans 5:3-4
Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved. Psalm 55:2

Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you. 1 Peter 5:6-7

Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. Philippians 4:6

Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? Matthew 6:25-26

Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light. Matthew 11:28-30
If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it.

1 Corinthians 12.12-27

I have seen the Light. I have touched compassion which heals all sorrow and suffering; it is not for myself, but for the world. I have stood on the mountain top and gazed at the mighty Beings. Never can I be in utter darkness; I have seen the glorious and healing Light. The fountain of Truth has been revealed to me and the darkness has been dispersed. Love in all its glory has intoxicated my heart; my heart can never be closed. I have drunk at the fountain of Joy and eternal Beauty. I am God-intoxicated. J. Krishnamurti

For all who are led by the spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness that we are the children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided that we suffer with him in order that we may also be glorified with him.

Romans 8.14-17
And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?"
- Then he said to them, "These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high." Luke 24.1-53

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . . for we are saved by hope . . . for I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor
height, nor depth, nor any other creature, shall be able to separate us from the love of God." - "There should be no division in the body, but the members should have the same care one for another. Whether one member suffer, all members suffer with it, or one member be honoured, all rejoice with it. . . it is the same God which worketh all in all. There are diversities of gifts but the same spirit; there are differences of ministries (or service) but the same Lord." St. Paul

In this sense the New Birth of man is the focus towards which all creation strives, because man is the image of God after the likeness of which the world is created. All time strives towards eternity or the timeless Now, out of which it issued at creation. The merely temporal life in itself is a negation of real being, because it depends on itself and not on the deepest foundation of life; therefore also natural love is cramped finite and defective. It must through grace be lifted to the highest sphere of existence, and attain to freedom outside the narrow confines of the natural. Thereby love becomes real love, because only that is real which is comprehended and loved in its essence. Only by grace
man comes from the temporal and transitory to be one with God. This lifting of manifoldness to unity is the supreme aim of ethics; by thus the divine birth is completed on the side of man. This passage from nothingness to real being, this quitting of oneself is a birth accompanied by pain, for by it natural love is excluded. All grief except grief for sin comes from love of the world. In God is neither sorrow, nor grief, nor trouble. Wouldst thou be free from all grief and trouble, abide and walk in God, and to God alone. As long as love of the creature is in us, pain cannot cease. This is the chief significance of the suffering of Christ for us, that we cast all our grief into the ocean of His suffering. If thou sufferest only regarding thyself, from whatever cause it may be, that suffering causes grief to thee, and is hard to bear. But if thou sufferest regarding God and Him alone, that suffering is not grievous, nor hard to bear, because God bears the load. The love of the Cross must swallow up our personal grief. Whoso does not suffer from And it came to pass that the God of heaven looked upon the residue of His people, love, for him sorrow is sorrow and
grievous to bear; but whoso suffers from love he sorrows not, and his suffering is fruitful in God. Therefore is sorrow so noble; he who sorrows most is the noblest. Now no mortal’s sorrow was like the sorrow which Christ bore; therefore he is far nobler than any man. Verily were there anything nobler than sorrow, God would have redeemed man thereby. Sorrow is the root of all virtue. Through the higher love the whole life of man is to be elevated from temporal selfishness to the spring of all love, to God: man will again be master over nature by abiding in God and lifting her up to God.

Some people wish to do without good works. I say, “This cannot be.” As soon as the disciples received the Holy Ghost, they began to work. When Mary sat at the feet of our Lord that was her school time. But afterwards when Christ went to heaven, and she received the Holy Spirit, she began to serve and was a handmaid of the disciples. When saints become saints, they begin to work, and so gather to the refuge of everlasting safety. How can a man abide in love, when he does not keep God’s commands which issue forth from love? How can the inner man be
born in God, when the outer man abides not in the following of Christ, in self-mortification and in suffering, for there is no being born of God, except through Christ. Love is the fulfilling of all commands; therefore however much man strives to reach this freedom, the body can never quite attain thereto, and must be ever in conflict. Seeing that good works are the witness of the Holy Ghost, man can never do without them. The aim of man is not outward holiness by works, but life in God, yet this last expresses itself in works of love. Outward as well as inward morality helps to form the idea of true Christian freedom. We are right to lay stress on inwardness, but in this world there is no inwardness without an outward expression. If we regard the soul as the formative principle of the body, and God as the formative principle of the soul, we have a profounder principle of ethics than is found in Pantheism. The fundamental thought of this system is the real distinction between God and the world, together with their real inseparability, for only really distinct elements can interpenetrate each other. The inner work is first of all the work of God’s grace in the depth of the soul
which subsequently distributes itself among the faculties of the soul, in that of Reason appearing as Belief, in that of Will as Love, and in that of Desire as Hope. When the Divine Light penetrates the soul, it is united with God as light with light. This is the light of faith. Faith bears the soul to heights unreachable by her natural senses and faculties. I have read many writings both of heathen philosophers and inspired prophets, ancient and modern, and have sought earnestly to discover what is the best and highest quality whereby man may approach most nearly to union with God, and whereby he may most resemble the ideal of himself which existed in God, before God created men. And after having thoroughly searched these writings as far as my reason may penetrate, I find no higher quality than sanctification or separation from all creatures. Therefore said our Lord to Martha, “One thing is necessary,” as if to say, “whoso wishes to be untroubled and content, must have one thing, that is sanctification.” Various teachers have praised love greatly, as St Paul does, when he saith, “to whatever height I may attain, if I have not love, I am nothing.” But I set sanctification even
above love; in the first place because the best thing in love is that it compels me to love God. Now it is a greater thing that I compel God to come to me, than that I compel myself to go to God. Sanctification compels God to come to me, and I prove this as follows: Everything settles in its own appropriate place; now God’s proper place is that of oneness and holiness; these come from sanctification; therefore God must of necessity give Himself to a sanctified heart. In the second place I set sanctification above love, because love compels me to suffer all things for the sake of God; sanctification compels me to be the recipient of nothing but God; now, it is a higher state to be the recipient of nothing but God than to suffer all things for God, because in suffering one must have some regard to the person who inflicts the suffering, but sanctification is independent of all creatures. Many teachers also praise humility as a virtue. But I set sanctification above humility for the following reason. Although humility may exist without sanctification, perfect sanctification cannot exist without perfect humility. Perfect humility tends to the annihilation of self; sanctification also is so close to self-annihilation that nothing can come between them. Therefore perfect sanctification
-tion cannot exist without humility, and to have both of these virtues is better than to have only one of them. The second reason why I set sanctification above humility is that humility stoops to be under all creatures, and in doing so goes out of itself. But sanctification remains self-contained. But to remain contained within oneself is nobler than to go out of oneself for any purpose whatever; therefore saith the Psalmist, “The King’s daughter is all glorious within,” Sanctification that is, all her glory is from her inwardness. Perfect sanctification has no inclination nor going-out towards any creature; it wishes neither to be above or below, neither to be like nor unlike any creature, but only to be one. Whosoever wishes to be this or that wishes to be somewhat; but sanctification wishes to be nothing. . . . - And Boethius saith, “Men, why seek ye outside you what is inside you - salvation?” I set also sanctification above pity, for pity is only going out of oneself to sympathize with one’s fellow-creature’s sorrows. From such an out-going sanctification is free and abides in itself, and does not let itself be troubled. To speak briefly: when I consider all the virtues I find none so entirely without flaw and so conducive to union with God as sanctification. The
philosopher Avicenna says, “The spirit which is truly sanctified attains to so lofty a degree that all which it sees is real, all which it desires is granted, and in all which it commands, it is obeyed.” When the free spirit is stablished in true sanctification, it draws God to itself, and were it placed beyond the reach of contingencies, it would assume the properties of God. But God cannot part with those to anyone; all that He can do for the sanctified spirit is to impart Himself to it. The man who is wholly sanctified is so drawn towards the Eternal, that no transitory thing may move him, no corporeal thing affect him, no earthly thing attract him. This was the meaning of St Paul when he said, “I live; yet not I; Christ liveth in me.” Now the question arises what is sanctification, since it has so lofty a rank. Thou shouldest know that real sanctification consists in this that the spirit remain as immovable and unaffected by all impact of love or hate, joy or sorrow, honour or shame, as a huge mountain is unstirred by a gentle breeze. This immovable sanctification causes man to attain the nearest likeness to God that he is capable of. God’s very essence consists of His immovable sanctity; thence springs His glory and unity and impassibility. If a man is to become as like
God as a creature may, that must be by sanctification. It is this which draws men upward to glory, and from glory to unity, and from unity to impassibility, and effects a resemblance between God and men. The chief agent in this is grace, because grace draws men from the transitory and purifies them from the earthly. And thou shouldest know that to be empty of all creature’s love is to be full of God, and to be full of creature-love is to be empty of God. MEISTER ECKHART’S SERMONS
Johannes Eckhart 1260-1327

Men are suffering from actual pains which are to be healed at once; they are poisoned with desire, and desire prepares for them new rebirths and new sufferings: desire is to be crushed. . . He emphasizes the happiness of deliverance, in order to induce men to give up the trivial hopes of transitory paradises and many foolish devices to this end: deliverance is better than any conceivable state of existence. . .If Nirvana be a happy state, the monk would strive for Nirvana as one would strive for a paradise, and he would accordingly miss it: he would reach at death some paradise, an enjoyable but transitory paradise. If Nirvana be annihilat-
ion, Nirvana would again inspire desire or abhorrence: in both cases, Sanctity is impossible. Anxiety and speculation concerning the life after death (antagrahaparamars'a) is one of the five heresies. Therefore, "let that remain unsettled that has not been settled by Sakyamuni."

A monk will reach Sanctity and Nirvana, without knowing what Nirvana is, and for this very reason that, owing to this ignorance, he remains free from the desire of existence (bhavatrsna), free from the desire of non-existence (vibhavatrsna): "I do not long for life; I do not long for death."

- We believe that the most exact and the most authoritative definition of Nirvana is not annihilation, but 'unqualified deliverance,' a deliverance of which we have no right to predicate anything. . . It is an old opinion among the Buddhists that Sakyamuni has modified his teaching according to the needs of his hearers, according to their intellectual and moral possibilities. . . Selflessness wrongly understood would lead to the wrong view that there is no survival; the doctrine of annihilation in Nirvana
would originate despair or distrust. Therefore Sakyamuni has been obscure on these points, and did not avoid some contradictions; and, when an inquirer was bold enough to ask for a plain answer, he plainly answered: "You shall not know."

L. de la Vallee Poussin

- THE WAY TO NIRVANA

There are eight levels of charity.... The highest is when you strengthen a man's hand until he need no longer be dependent upon others. Maimonides

And it came to pass that the God of heaven looked upon the residue of His people, and He wept; and He wept; and Enoch bore record of it, saying, "How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?" And Enoch said unto the Lord, How is it that you can weep, seeing you are holy, and from all eternity to all eternity?...

The Lord said unto Enoch, "Behold these your brethren; they are the workmanship of My own hands, and I gave to them their knowledge... and commandment, that they should love one another, and that they should choose Me, their Father; but
behold, they are without affection, and they hate their own blood; and the fire of My indignation is kindled against them; and in My hot displeasure will I send in the floods upon them... misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of My hands; therefore should not the heavens weep, seeing these shall suffer?" Church of Jesus Christ of Latter-day Saints. Pearl of Great Price, Moses 7.28-37

A great crowd followed [Jesus] and thronged about him. And there was a woman who had had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, "If I touch even his garments, I shall be made well." And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, "Who touched my garments?" And his disciples said to him, "You see the
crowd pressing around you, and yet you say, "Who touched me?" And he looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before him, and told him the whole truth. And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

Mark 5.24-34 - BIBLE

- I am sending you out into the world to represent me and to act as ambassadors of my Father’s kingdom, and as you go forth to proclaim the glad tidings, put your trust in the Father whose messengers you are. Do not forcibly resist injustice; put not your trust in the arm of the flesh. If your neighbor smites you on the right cheek, turn to him the other also.
- Be willing to suffer injustice rather than to go to law among yourselves. In kindness and with mercy minister to all who are in distress and in need.
- I say to you: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you. And whatsoever you believe that I would do to men, do you also to them.
- Your Father in heaven makes the sun to shine on the evil as well as upon the good; likewise he sends rain on the just and the unjust. You are the sons of God; even more, you are now the ambassadors of my Father’s kingdom. Be merciful, even as God is merciful, and in the eternal future of the kingdom you shall be perfect, even as your heavenly Father is perfect. Jesus

Here in Rome also occurred that touching incident in which the Creator of a universe spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus’ comment: “You know, Ganid, most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little way from home. And all those who know the way of truth and enjoy the assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows
in their efforts to find the satisfactions of living. Did we not supremely enjoy this ministry of restoring the child to his mother? So do those who lead men to God experience the supreme satisfaction of human service.” And from that day forward, for the remainder of his natural life, Ganid was continually on the lookout for lost children whom he might restore to their homes. THE URANTIA BOOK

I (God) feel extreme pity for the present world which indulges in excessive use of medicine.... Medicine should be used only in unavoidable instances and with full understanding of its true character. I reveal to you that the true nature of what modern science calls medicine is poison. Although you have been enjoying this poison, even naming it "medicine," you should know that its true nature... has the function of hardening and contaminating your spiritual and physical body. This results in your suffering and in shortening your life span. Nevertheless, humans have made light of this... and moreover have rejected the divine art of deep spiritual cleansing. In addition, you have utilized medicine as a means for making money and have been polluting the earth and atmosphere. You
have thus committed a heavy sin towards the Creator of heaven and earth and humans. As a result of the sin and negative karma, you humans are bringing God's judgment upon yourselves. It is truly a pitiful condition.

Therefore, God is finally going to intensely cleanse the poison of your triple self - the spiritual, astral, and physical bodies collectively - and develop your positive spiritual power. Otherwise, the true children of God would lose their original vitality, which would make fruitless the purpose for which God created His children, the earth, and food prepared for them. For this reason, God must finally carry out deep spiritual cleansing.... Those who become obedient to God, come to a realization, come closer to God, and repent, shall receive the Baptism for deep spiritual cleansing by the holy spiritual essence of fire. They shall spiritually receive directly, the True Positive Light through your triple body, which is the way to lessen their compensation. This world shall be saved from the immense number of disturbances working against people's souls by Mahikari-no-Waza.

Goseigen, Mahikari
A letter from Auddy arrived in a few days, informing me that Master had recovered. On his return to Serampore during the next fortnight, I was grieved to find my guru's body reduced to half its usual weight. Fortunately for his disciples, Sri Yukteswar burned many of their sins in the fire of his severe fever in Kashmir. The metaphysical method of physical transfer of disease is known to highly advanced yogis. A strong man can assist a weaker one by helping to carry his heavy load; a spiritual superman is able to minimize his disciples' physical or mental burdens by sharing the karma of their past actions. Just as a rich man loses some money when he pays off a large debt for his prodigal son, who is thus saved from dire consequences of his own folly, so a master willingly sacrifices a portion of his bodily wealth to lighten the misery of disciples. By a secret method, the yogi unites his mind and astral vehicle with those of a suffering individual; the disease is conveyed, wholly or in part, to the saint's body. Having harvested God on the physical field, a master no longer cares what happens to that material form. Though he may allow it to register a certain
disease in order to relieve others, his mind is never affected; he considers himself fortunate in being able to render such aid. The devotee who has achieved final salvation in the Lord finds that his body has completely fulfilled its purpose; he can then use it in any way he deems fit. His work in the world is to alleviate the sorrows of mankind, whether through spiritual means or by intellectual counsel or through will power or by the physical transfer of disease. Escaping to the superconsciousness whenever he so desires, a master can remain oblivious of physical suffering; sometimes he chooses to bear bodily pain stoically, as an example to disciples. By putting on the ailments of others, a yogi can satisfy, for them, the karmic law of cause and effect. This law is mechanically or mathematically operative; its workings can be scientifically manipulated by men of divine wisdom. The spiritual law does not require a master to become ill whenever he heals another person. Healings ordinarily take place through the saint's knowledge of various methods of instantaneous cure in which no hurt to the spiritual healer is involved. On rare occasions, however, a master who
wishes to greatly quicken his disciples' evolution may then voluntarily work out on his own body a large measure of their undesirable karma. Jesus signified himself as a ransom for the sins of many. With his divine powers, his body could never have been subjected to death by crucifixion if he had not willingly cooperated with the subtle cosmic law of cause and effect. He thus took on himself the consequences of others' karma, especially that of his disciples. In this manner they were highly purified and made fit to receive the omnipresent consciousness which later descended on them. Only a self-realized master can transfer his life force, or convey into his own body the diseases of others. An ordinary man cannot employ this yogic method of cure, nor is it desirable that he should do so; for an unsound physical instrument is a hindrance to God-realization. The Hindu scriptures teach that the first duty of man is to keep his body in good condition; otherwise his mind is unable to remain fixed in devotional concentration. A very strong mind, however, can transcend all physical difficulties and attain to God-realization.
Many saints have ignored illness and succeeded in their divine quest. St. Francis of Assisi, severely afflicted with ailments, healed others and even raised the dead. I knew an Indian saint, half of whose body was once festering with sores. His diabetic condition was so acute that under ordinary conditions he could not sit still at one time for more than fifteen minutes. But his spiritual aspiration was undeterrable. "Lord," he prayed, "wilt Thou come into my broken temple?" With ceaseless command of will, the saint gradually became able to sit daily in the lotus posture for eighteen continuous hours, engrossed in the ecstatic trance. "And," he told me, "at the end of three years, I found the Infinite Light blazing within my shattered form. Rejoicing in the joyful splendour, I forgot the body. Later I saw that it had become whole through the Divine Mercy." Source Paramhansa Yogananda

- AUTOBIOGRAPHY OF A YOGI

Giordano Bruno - he was to endure strange vicissitudes in penury, years of solitary suffering at the hands of the Inquisition because he claimed "philosophic freedom in thought and speech," and, finally, to pass from its cruel dungeons "a
flame to the flames." He was born in the very year which saw an outbreak at Naples against a contemplated introduction of the Spanish Inquisition. ... - he expresses his abhorrence of the enthronement of suffering by religion. ... - The roman prison final scenes. - HE was cast into the Prison of the Roman Inquisition, Feb. 27th 1593.¹ (¹ Roman Docs. Hi.) Here he lay seven long years. For the greater part of this time there is absolute silence concerning him, and some Italian critics deem the absence of existing documents significant.² (² Luigi, Annibale; Due Artisti ed uno scienziato, Atti della R. Acc. delle sc. mor e pol, Napoli, xxiv, pp. 468 sq.) During the short rule of the Roman Republic in 1849, the Secret Archives of the Vatican were searched backwards from February 1600, but time only admitted of records up to Nov. 1598 being examined. To day we are assured that no further documents exist there.³ (³ Archiv Gesch. d. Phil., vj, p. 344 sq. Bruno would lie unvisited, save by Officials of the Inquisition and chosen priests, scriptures in hand, come to exhort him to repentance. Neither books nor writing materials were allowed. Prisoners were often put into
irons. If they remained obstinate in heresy, milder measures were sometimes tried and promises held out; or, if they were supposed to conceal their views, they were put to the torture. Campanella was tortured twelve times, the twelfth lasting forty hours.\(^4\) (\(^4\) Levi, D; G. Bruno, Torino, 1887, p. 369.) During this barbarity a notary took down what the sufferer said, and, if he were silent, torture was reapplied. The mildest punishment which an apostate monk might hope for was perpetual imprisonment. The Inquisitors were instructed to be merciful. Their manual speaks of the Institution as not desiring the death of the sinner, but rather that he should turn from his wickedness and live.\(^1\) (\(^1\) Sacro Arsenale ovvero Pratica dell Officio della S. Inquiz, Bologna, 1665, p. 294. The earliest of the documents still preserved in the Archives of the Holy Office at Rome bears the date Jan. 14, 1599 \(^2\) (\(^2\) Given in Berti s Vita di G. B. 1886, p. 441.) The Congregation consisted of eight cardinals, seven coadjutors and the official notary. Eight heretical propositions had been extracted from Bruno's books and from the process by the Commissary and Bellarmin. These were read, and it was decided that
certain ones, not named in the document, should be selected, so that it might be seen whether he would abjure them. A search was to be made in the process and in his works for other heretical propositions. Among the Congregation were Cardinal Santoro di Santa Severina and the great Jesuit luminary Robert Bellarmin. Santoro had been a candidate for the Papacy; so sure was he of election that he had chosen his title the same assumed by his rival Aldobrandini; his naturally bitter temperament was not thereby improved. Bellarmin was one of the first learned men to weaken the mediaeval conception of Papal empire; but he was unaware of the real nature and importance of the new principles he invoked; he was always ready to employ his vast erudition and intellectual dexterity in the service of obscurantism; he it was who took the main responsibility on himself of denouncing the Copernican theory, who distinguished himself by persecuting Sarpi and Galileo and who added certain Works on Natural Science by distinguished men to the Index.
That is the idea - that we should all be wicked if we did not hold to the Christian religion. It seems to me that the people who have held to it have been for the most part extremely wicked. You find this curious fact, that the more intense has been the religion of any period and the more profound has been the dogmatic belief, the greater has been the cruelty and the worse has been the state of affairs. In the so-called ages of faith, when men really did believe the Christian religion in all its completeness, there was the Inquisition, with all its tortures; there were millions of unfortunate women burned as witches; and there was every kind of cruelty practiced upon all sorts of people in the name of religion.

You find as you look around the world that every single bit of progress in humane feeling, every improvement in the criminal law, every step toward the diminution of war, every step toward better treatment of the colored races, or every mitigation of slavery, every moral progress that there has been in the world, has been consistently opposed by the organized churches of the world. I say quite deliberately that the Christian religion, as
organized in its churches, has been and still is the principal enemy of moral progress in the world. You may think that I am going too far when I say that that is still so. I do not think that I am. Take one fact. You will bear with me if I mention it. It is not a pleasant fact, but the churches compel one to mention facts that are not pleasant. Supposing that in this world that we live in today an inexperienced girl is married to a syphilitic man; in that case the Catholic Church says, 'This is an indissoluble sacrament. You must endure celibacy or stay together. And if you stay together, you must not use birth control to prevent the birth of syphilitic children.' Nobody whose natural sympathies have not been warped by dogma, or whose moral nature was not absolutely dead to all sense of suffering, could maintain that it is right and proper that that state of things should continue. That is only an example. There are a great many ways in which, at the present moment, the church, by its insistence upon what it chooses to call morality, inflicts upon all sorts of people undeserved and unnecessary suffering. And of course, as we know, it is in its major part an opponent
still of progress and improvement in all the ways that diminish suffering in the world, because it has chosen to label as morality a certain narrow set of rules of conduct which have nothing to do with human happiness; and when you say that this or that ought to be done because it would make for human happiness, they think that has nothing to do with the matter at all. 'What has human happiness to do with morals? The object of morals is not to make people happy. Bertrand Russell - Why I Am Not a Christian and Other Essays on Religion and Related Subjects

The Upanishads prepare, inspire, and lead the student to know and realize the Ultimate Truth. First of all, the philosophy of the Upanishads frees one to cast away his intellectual slavery to blind faith, superstitions, sectarian beliefs, and dogmas. Then it helps one to expand his individual consciousness to Universal Consciousness; thus one's personality is transformed, and one becomes a universal being. An individual is essentially Brahman, or identical to Universal Consciousness, and direct realization of that truth is called enlightenment. Current religious preachings, on the other hand,
are enveloped in a thick layer of dust, and they need a complete shakeup. Religion needs modification to suit the needs of modern man. There seem to be two options for humanity: either it stops listening to the preachings, starts seeking the truth, and rejoices in the broader awareness of truthful living; or it continues to follow religious dogma, fails to attain the next step of civilization, and remains in ignorance and suffering. Upon careful analysis of the living and thinking structure of modern human society, anyone can see that the process of human evolution is in a state of stagnation. All current research is directed to the external world; thus the human goal has become materially oriented and superficial. Human beings today have nothing better to live for than acquiring many comforts. These may be necessities and means, but because attaining them lacks a goal or aim, they create a hollow and empty philosophy that brings only strain and stress. The preachings of religion make a person dependent on priests, temples, idols, blind faith, and dogma, and dependence is a habit of the lower mind. Such crutches may be useful at a certain stage for some
people, but they do not lead one to Ultimate Truth. A dependent mind is not free, and without freedom, enlightenment is impossible. Religious dogmas are full of beliefs and myths that do not satisfy the human intellect and that bind believers to a narrow view of life and human potential. Such preachings instill more fear than love in the hearts of the masses.

The founders of religion were selfless and sincere—great seers, sages, and spiritual leaders. But as religions grew, the teachings of the founders were lost, and only the preachings of their selfish followers remained. Because of this, the great religion of the East was reduced to the narrow faith and beliefs of Hinduism, Brahmanism, Buddhism, and Jainism. Practical Christianity also disappeared forever, and there remained only churchianity. History shows that religionists do not actually encourage one to follow in the footsteps of the founder of their religion by practicing his teachings, but, rather, they instruct their followers to worship the image or the name of the founder of the religion through priests. Many religious leaders who claim to know God are more miserable than
those they attempt to lead; they suffer from trite egoism, jealousy, and selfishness. The light of truth cannot shine through such barriers. Thus, the blind are leading the blind. The philosophy of the Upanishads is not bound by a single founder or religion, however, and it is as applicable today as it was thousands of years ago, and it will be so for as long as humanity exists. Religious dogma sets forth rigid commandments presented in terms of good and bad, black and white, with no explanations to support them. In the long run, these create serious overreactions and overcompensations in the human mind. All the books from the different religions repeat set laws of conduct in the same way, yet each of these religions claims that it is superior to all the others. Religious beliefs may offer solace to lower, primitive, less educated, and uncultivated minds, but they have nothing to offer those who already know what to do and what not to do, and who are seeking logical solutions to life's questions and guidance in learning how to be. In today's so-called civilized society, the moral laws preached by the leaders and preachers seem to be incomplete. Such teachings and preachings are,
therefore, misleading and are a mere waste of time and energy. As long as the preachers, police, and army have to guard the morality of human beings, this cannot be considered to be a civilized society. The moral custodians of today's world are actually atomic weapons, not the laws given in the religious books of the world. Thus, material forces are guiding the destiny of human life. Human beings have lost their center of equilibrium and live without any sense of equality, love, and mutual understanding. Religions do not teach unity but create divisions in human society. Philosophy, Not Religion

By Swami Rama

Judaism

Rabbi Me'ir said, "When man is sore troubled, the Shechinah says, 'How heavy is my head, how heavy is my arm.' If God suffers so much for the blood of the wicked, how much more for the blood of the righteous." Mishnah, Sanhedrin 6.5

We find that to every sin God is long-suffering, except to the sin of unchastity. Rabbi Azariah said, "All things can God overlook save lewdness."

Midrash, Leviticus Rabbah 23.9
Rabbi Johanan said, "The Israelites are compared to an olive tree, because as the olive yields its oil only by hard pressure, so the Israelites do not return to righteousness except through suffering."

Talmud, Menahot 53b

All tremble at the rod. All fear death. Comparing others with oneself, one should neither strike nor cause to strike.

All tremble at the rod. Life is dear to all. Comparing others with oneself, one should neither strike nor cause to strike.

Whoever, seeking his own happiness, harms with the rod other pleasure-loving beings, experiences no happiness hereafter.

Whoever, seeking his own happiness, harms not with the rod other pleasure-loving beings, experiences happiness hereafter. Dhammapada 129-32

In wars to gain land, the dead fill the plains; in wars to gain cities, the dead fill the cities. This is known as showing the land the way to devour human flesh. Death is too light a punishment for such men (who wage war). Hence those skilled in war should suffer the most severe punishments. Mencius IV.A.14, Confucianism
Victory breeds hatred, for the defeated live in pain. Happily live the peaceful, giving up victory and defeat. Dhammapada 201

A man once came before Raba and said to him, "The ruler of my city has ordered me to kill a certain person, and if I refuse he will kill me." Raba told him, "Be killed and do not kill; do you think that your blood is redder than his? Perhaps his is redder than yours." Talmud, Pesahim 25b

If the Holy One is pleased with a man, he crushes him with painful sufferings. For it is said, "And the Lord was pleased with him, hence he crushed him by disease" (Isaiah 53.10). Now, you might think that this is so even if he did not accept them with love. Therefore it is said, "To see if his soul would offer itself in restitution." Even as the trespass-offering must be brought by consent, so also the sufferings must be endured with consent. And if he did accept them, what is his reward? "He will see his seed, prolong his days." And more than that, his knowledge [of Torah] will endure with him. For it is said, "The purpose of the Lord will prosper in his hand."

Talmud, Berakot 5a
What actions are most excellent?
To gladden the heart
of a human being.
To feed the hungry.
To help the afflicted.
To lighten the sorrow of the sorrowful.
To remove the wrongs of the injured.
That person is the most
beloved of God
who does the most good
to God's creatures.
The Prophet Muhammed

- No tortured animal has ever asked with benignant Buddha why universal suffering existed, or has ever gone behind moment-ary appearances and asked what larger meaning underlay the enigma of life. Man alone of all living species has done this.
- He who will not think must suffer. What he might learn in a few minutes through reflection will be whipped into him during a few years through pain. . . - Many a blow falls on the head of a man just to get a single idea in to it. Paul Brunton

- THE HIDDEN TEACHING BEYOND YOGA

Peace is a costly privilege - to be fought for, attained and won. It comes only from a conquered mind. Paul Brunton
Sikhism
The fish that is excessively attached to water, without water dies. For love of the lotus is the humming-bee destroyed, Finding not the way of escape... Subdued by lust is the elephant caught, Helpless under others' power. For the love of sound the deer bows his head, Thereby torn to pieces. Beholding his family, by greed is man attracted, With wealth involved: Deeply in wealth involved, regarding it as his own, Which inevitably he must leave behind. Whoever with other than the Lord forms love, Know him to be eternally the sufferer. Adi Granth, Dhanasari, M.5, pp. 670-71

Under the shelter of the Supreme Being, not a whiff of hot air touches us - All around us is drawn the mystic circle of divine protection, Keeping away suffering. We have met the holy Preceptor, perfection incarnate, Who has established this state. He has administered medicine of the divine Name, And attached our devotion to the Sole Lord. The divine Preserver has preserved us, and all maladies removed. Says Nanak, In His grace has the Lord come to succor us.
Adi Granth, Bilaval, M.5, p. 819
Devotion to God's Name is my lamp; In this lamp is poured the oil of suffering. The light of realization burns away this oil, Lifted is the encounter with Death. Let not the world ridicule this as an idle boast: Vast loads of firewood are reduced to ashes by a tiny spark of fire. Adi Granth, Asa, M.1, 358

Higher than all stands the Realm of Grace- None can have access there except heroes of supreme might, Inspired by God-consciousness. In that sphere abide numberless heroines like Sita of surpassing praise And beauty indescribable. Those to God united suffer not mortality nor delusion. In that sphere abide devotees assembled from the various universes, Cherishing the holy Eternal ever in their hearts. In everlasting bliss. The formless Supreme Being abides in the Realm of Eternity. Over His creation He casts His glance of grace. In that realm are contained all the continents and universes, exceeding in number all count. Of creation, worlds upon worlds abide therein - All obedient to His Will; He watches over them in bliss, And has each constantly in mind. Saith Nanak, Such is that realm's (glory) that to try to describe it is to attempt the impossible. Adi Granth, Japuji 37 M.1, p. 8
Draw near the Feet of Him who is free of desire and aversion, and live forever free of suffering. Kural 4

All suffering recoils on the wrongdoer himself. Thus, those desiring not to suffer refrain from causing others pain. Kural 320

He who does not long for joy in joy will not suffer sorrow in sorrow. Kural 629

The suffering that ignorant men inflict upon themselves can hardly be contrived by their enemies. Kural 843

Tiruvalluvar - TIRUKURAL

So, can one see now that understanding is not a matter of time, that perception is not the result of a conclusion, an explanation? You can have a million subtle explanations of why you suffer, but the explanation of sorrow is not the ending of sorrow. But if you can see that sorrow can end, not in time but in dying to it - without any thought of reward, without any explanation - as you can die also to pleasure, then you will see that time has very little meaning to an earnest man. Then life is a thing to be lived in immediate fullness. J. Krishnamurti

*Silence is a lesson learned through life’s many sufferings.* Seneca
Taoism

Only the perfect man can transcend the limits of the human and yet not withdraw from the world, live in accord with mankind and yet suffer no injury himself. Of the worlds teaching he learns nothing. He has that within which makes him independent of others. If the eye is unobstructed, the result is sight. If the ear is unobstructed, the result is hearing. If the nose is unobstructed, the result is smell. If the mouth is unobstructed, the result is taste. If the mind is unobstructed, the result is wisdom. Chapter 26 - Chuang Tzu

The intelligence of the mean man does not rise beyond bribes and letters of recommendation. His mind is beclouded with trivialities. Yet he would penetrate the mystery of TAO and of creation, and rise to participation in the ONE. The result is that he is confounded by time and space; and that trammelled by objective existences, that he fails apprehension of that age before anything was. But the perfect man, he carries his mind back to the period before the beginning. Content to rest in the oblivion of nowhere, passing away like flowing water, he is merged in the clear depths of the infinite. Chap 32 Chuang Tzu
Therefore, the truly great man, although he does not injure others, does not credit himself with charity and mercy (these are natural to him). He does not seek gain, but does not despise his followers who do. He struggles not for wealth, but does not take credit for leaving it alone... The ranks and emoluments of the world are to him no cause for joy, its punishments and shame no cause for disgrace. Chap 17

Chuang Tzu

Sorrow and happiness are the heresies of virtue; joy and anger lead astray from TAO; love and hate cause loss of virtue. The heart unconscious of sorrow and happiness - that is perfect virtue. One, without change - that is perfect repose. Without any obstruction - that is the perfection of the unconditioned. Holding no relations with the external world, - that is perfection of the negative state. Without blemish of any kind, - that is the perfection of purity.

Chap 15 Chuang Tzu

"Joy, anger, sorrow, happiness, find no place in that man's breast; for to him all creation is ONE. And all things being thus united in ONE, his body and limbs are but
as dust of the earth, and life and death, beginning, and end, are but as night and day, and cannot destroy his peace. How much less such trifles as gain or loss, misfortune or good fortune? Chap 21

Chuang Tzu

"Ceremonial is the invention of man. Our original purity is given to us from God. It is as it is, and cannot be changed. Wherefore the true Sage models himself upon God, and holds his original purity in esteem. He is independent of human exigencies. Fools however reverse this. They cannot model themselves upon God, and have to fall back on man. They do not hold original purity in esteem. Consequently they are ever suffering the vicissitudes of morality, and never reaching the goal. Alas! you, Sir, were early steeped in deceit, and are late in hearing the great doctrine." Chap 31

Chuang Tzu

The road is narrow. He who wishes to travel it more easily must cast off all things and use the cross as his cane. In other words, he must be truly resolved to suffer willingly for the love of God in all things.

St. John of the Cross
- Practise simplicity in habits, simplicity of heart and simplicity of character.
- Love simplicity in all things and always live in dignified simplicity.

XX. Happiness.
- Happiness is the harmony of Body, Mind, and Spirit.
- Happiness is Man’s harmonious relation to his environment.
- The source of Happiness is within Man.
- Sublime Peace in the inner world of Man is Happiness.

The most happy is he who most promotes the happiness of others.
- Real greatness lies in a pure and simple life.

- Man is a creature incapable of satisfaction by anything upon Earth; and to allow him habitually to possess, in any kind whatsoever, the utmost that Earth can give, is the surest way to cast him to lassitude or discontent.
- Upright simplicity outshines vulgar ostentation.
- Simple and straightforward is the language that Truth speaks.
- Unite and make common cause with all agencies that fight for Truth.

Zarathushtra
But there shouldn’t be any hunger and starvation in the first place. How can we create a better world without tackling evils such as hunger and violence first?

All evils are the effect of unconsciousness. You can alleviate the effects of unconsciousness, but you cannot eliminate them unless you eliminate their cause. True change happens within, not without. If you feel called upon to alleviate suffering in the world, that is a very noble thing to do, but remember not to focus exclusively on the outer; otherwise, you will encounter frustration and despair.

Without a profound change in human consciousness, the world’s suffering is a bottomless pit. So don’t let your compassion become one-sided. Empathy with someone else’s pain or lack and a desire to help need to be balanced with a deeper realization of the eternal nature of all life and the ultimate illusion of all pain. Then let your peace flow into whatever you do and you will be working on the levels of effect and cause simultaneously. This also applies if you are supporting a movement designed to stop deeply unconscious humans from destroying themselves, each other, and the planet, or from continuing to inflict dreadful suffering on other sentient beings. Remember: Just as
you cannot fight the darkness, so you cannot fight unconsciousness. If you try to do so, the polar opposites will become strengthened and more deeply entrenched. You will become identified with one of the polarities, you will create an “enemy,” and so be drawn into unconsciousness yourself. Raise awareness by disseminating information, or at the most, practice passive resistance. But make sure that you carry no resistance within, no hatred, no negativity. “Love your enemies, said Jesus, which, of course, means “have no enemies.” Once you get involved in working on the level of effect, it is all too easy to lose yourself in it. Stay alert and very, very present. The causal level needs to remain your primary focus, the teaching of enlightenment your main purpose, and peace your most precious gift to the world. Eckhart Tolle - THE POWER OF NOW - A Guide to Spiritual Enlightenment

Loving your enemy is manifest in putting your arms not around the man but around the social situation, to take power from those who misuse it - at which point they can become human too. Bayard Rustin

Love your enemies for they tell you your faults. Benjamin Franklin
Is it possible to hear criticism, even insult, and find deep acceptance in any response that emerges in the moment - grounded in the unshakeable knowing that what you really are doesn’t need defending? And then, being radically open, is it possible to find a nugget of truth in what they are saying, even if it results in momentary humiliation, and destruction of the image of the one you thought you were? This doesn’t mean you become passive and weak. Quite the opposite. You stop identifying as ‘victim’ or ‘hurt one’, and stop seeing the other as ‘enemy’, and you remain open and vast, the infinite capacity for all life, for all thought and sensation and feeling. And here, in the midst of conflict, you discover the place where conflict ceases to be conflict at all - and wake up to a love beyond reason. Yes, every human relationship is a constant invitation to let go. Your mother, your father, your friends, your lovers, your co-workers, everyone you meet - here are your final gurus, your ultimate teachers. Listen to them. Jeff Foster

Hate wears you down, and does not hurt your enemy. It's like taking poison and wishing your enemy would die. - Love and Wisdom of Native American Indians
- Your worst enemy cannot harm you as much as your own unguarded thoughts.
- Develop the mind of equilibrium. You will always be getting praise and blame, but do not let either affect the poise of the mind: follow the calmness, the absence of pride. Buddha

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Matthew 5:43-44

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matthew 7:12 - BIBLE

When one truly loves one's friends, there is the longing to help them without making them feel under the least obligation. When truly loving one's enemies, one longs to make them friends. . . Thought of self is always absent in the different acts of loving connected with the various stages of pure, real love; a single thought of self would be love adulterated. Meher Baba
It is a real privilege to love your enemies and exalt them because you are thereby exalting yourself. It is the greatest exaltation in the world to exalt your enemy and see him standing higher even than you stand. Before perfect harmony in your nature can be reestablished, that state must be erased and love is the only attitude that will erase it, for love is the Universal Solvent; it restores everything to its native state in the Universal Scheme. Only in this way are you free and only thus can you free the other person. It is impossible to “loose them and let them go” without the element of love. Pity, either for the other person or for yourself, is not the way of release. Pity always binds you closer to the imperfection. You can pity yourself to the extent that you will tie yourself up with them faster and faster. You can also pity them until you do exactly the same thing. Pity reduces everything to the low estate of the condition involved, while love exalts the same elements into their rightful place in the Universal. Love is the highest thought you can have. Jesus exalted himself and everyone around him through love. Love is the very essence of the Universe and, in
- He then went on to say: “Love an animal and it must reciprocate with love; if it resists love, it will destroy itself before it can harm you. The animal is far more conscious of this condition than the human.”

Glancing toward the tiger, he said: “Let us present love to our brother here and note the response.” We responded as best we could. Immediately the tiger rolled over, bounded to its feet and walked toward us, evidencing the greatest joy in every movement.

The Rishi then resumed: “Approach the animal as your enemy and you have an enemy to contend with; approach him as a brother and you have a friend and protector.”

- “The force to harm that those in the lower vibrations are sending out can be concentrated and returned to them with true love and blessing. If they resist, they will but destroy themselves; and those who are returning the love force need not so much as lift a hand.” LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST by Baird T. Spalding Volume III (Published 1935)
Q. How can we learn to love our enemies?
A. Learn to love yourself first-you do not love yourself enough; you love your false personality, not yourself. It is difficult to understand the New Testament or Buddhist writings, for they are notes taken in school. One line of these writings refers to one level and another to another level. But the problem of love is usually accepted in modern philosophies of life as something given, something already understood and known. Different systems introduce comparatively few differences into the understanding of love. And, although in reality love is for us as great a mystery as death, for some reason we notice it much less forcibly. We have evolved a series of stereotyped views on love, and men meekly accept one or another of these stereotyped views. Art, which from its very nature should have much to say on the subject, pays great attention to love; love has perhaps always been and is the principal subject of art. But even an limits itself, on the whole, to mere descriptions and a psychological analysis of love, rarely touching the depths of love, that contact with the eternal and the infinite which it holds for man. In reality love is a cosmic pheno-
menon, in which people, mankind, are merely accidental; a cosmic pheno-
menon as little concerned with either the lives or the souls of men as the sun is 
concerned in shining so that, by its light, men may go about their trivial affairs and 
use it for their own ends. If men could understand this, be it only with one pan 
of their consciousness, a new world would open up before them and it would 
become very strange for them to look at life from all the usual angles. They would 
understand then that love is something quite different, and of a different order 
from the small events of earthly life.
Love, in relation to our life, is a Deity, now stern, now benevolent, but never submitting 
to us, never consenting to serve our aims. Men strive to subjugate love to themselves, 
to force it to serve their aims, both spiritual and material. But love cannot be subjugated 
to anything and it wreaks merciless vengeance on the puny mortals who strive to 
subjugate God to serve their own ends. It confuses all their calculations and makes 
them do what they have never expected. It forces them to serve it, to do what it wants. 
Mistaken about the origin of love, men are mistaken about its result. Both positivist and
spiritualist morality equally admit only one possible result of love-children, the propagation of species. But this objective result, which may or may not happen, is in any case only the result of the external, objective side of love, of the material fact of impregnation. If one does not see in love anything beyond the material fact and the desire for it, this is how it should be. But in reality love does not in any way consist of the material fact, and results of love, apart from the material, may manifest themselves on quite a different plane. This different plane in which love operates, and the ignored, hidden results of love are not difficult to understand even from a strictly positivist, scientific point of view.

P. D. Ouspensky - TERTIUM ORGANUM

Enemy can only be loved with divine love. Loving with human love, one may pass from love to hatred; but divine love cannot change. Leo Tolstoy

- WAR AND PEACE

* Believing that something is wrong with us is a deep and tenacious suffering.

Tara Brach - RADICAL ACCEPTANCE: Embracing Your Life with the Heart of a Buddha
Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good. Love would put a new face on this weary old world in which we dwell as pagans and enemies too long, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies, and navies, and lines of defence, would be superseded by this unarmed child. Love will creep where it cannot go, will accomplish that by imperceptible methods, - being its own lever, fulcrum, and power, - which force could never achieve. We will walk on our own feet; we will work with our own hands; we will speak our own minds... A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men. Ralph Emerson

A man dies when he refuses to stand up for that which is right. A man dies when he refuses to stand up for justice. A man dies when he refuses to take a stand for that which is true. Martin Luther King, Jr.

If you have a wounded heart, touch it as little as you would an injured eye. There are only two remedies for the suffering of the soul: hope and patience. Pythagoras
Transcending suffering – Courage

- We suffer more in imagination than in reality. Seneca
- Two elements must therefore be rooted out once for all, - the fear of future suffering, and the recollection of past suffering; since the latter no longer concerns me, and the former concerns me not yet. Seneca
- It does not matter what you bear, but how you bear it. Seneca
- How does it help... to make troubles heavier by bemoaning them? Seneca
- To bear trials with a calm mind robs misfortune of its strength and burden.
- He who indulges in empty fears earns himself real fears. Seneca
- It is better to conquer our grief than to deceive it. Seneca
- The whole future lies in uncertainty: live immediately. Seneca

Put all imaginations away, and stand fast in that which you are. Kabir

My heart is frenzied, and I disclose in my soul what is hidden. I am immersed in that one great bliss which transcends all pleasure and pain. Kabir
To minimize suffering and to maximize security were natural and proper ends of society and Caesar. But then they became the only ends, somehow, and the only basis of law - a perversion. Inevitably, then, in seeking only them, we found only their opposites: maximum suffering and minimum security. Walter M. Miller Jr.

You make yourself and others suffer, just as much when you take offense as when you give offense. Ken Keys

For man will assuredly pursue the supreme value, the Good, not only because there is no other way to free himself from his endless troubles but because he must. All that is evil and bestial in him will slowly be burnt out whereas all that is benign and angelic will slowly be developed. He will not have to live forever after death with what is foolish and sinful in his being but with what is wisest and noblest. Only the worst in his nature shall die, as it ought to die. Only the best shall live, as it ought to live. This is the true immortality and this is the only one which awaits him. Paul Brunton
to overcome the worries of life? A visitor said: “I suffer from worries without end; there is no peace for me, though there is nothing wanting for me to be happy.” The Sage (Ramana) asked: “Do these worries affect you in sleep?” The visitor admitted that they did not. The Sage asked him again: “Are you the very same man now, or are you different from him that slept without any worry?” “Yes, I am the same person.” The Sage then said: “Then surely those worries do not belong to you. It is your own fault if you assume that they are yours.”

- The practical outcome of self-surrender is indirectly expressed by the Sage as follows: “Since God himself is bearing the whole burden of the world, the unreal soul that tries to carry the burden is just like the caryatid figure (sculptured at the base of a temple-tower) appearing to sustain the tower (on its shoulders). If one travelling by a conveyance that can carry heavy loads keeps his luggage on his own head and thus suffers pain, who is to blame for it?”

- This is what the Sage tells us: “The Reality is neither broken into parts, nor does It suffer limitation. It only seems to be so. The mind it is that causes the appearan
-ce of parts, by falsely identifying It with bodies of sheaths and thus limiting It. The mind imagines the Reality as finite, thinking itself to be finite. These limitations and divisions are in the mind alone. But the mind has no existence apart from the Self. A jewel made of gold is not quite the same as gold, because it is gold with a name and a form super-added. But it is not other than gold. Mind is just a mysterious power of the Self, by which the One Self appears as many. Only when the mind rises, do the three - God, the soul and the world - appear. In sleep the three are not seen nor thought of.”

- Suffering is possible only while there is distinction between subject and object.

- The Sage of Arunachala says the same thing; in answer to a question whether there is something radically wrong in the world-scheme itself, he said: “The world is all right as it is; it is we that are to blame, because of our own mistaken way of thinking; what we have to do is to trace the initial error that is at the back of our minds and pluck it out; then it will be all right.”

MAHA YOGA OR THE UPANISHADIC LORE IN THE LIGHT OF THE TEACHINGS OF BHAGAVAN SRI RAMANA MAHARSHI
The power that is not good - that is, the power that causes misfortune - is, after all, only a bad dream. The life that is not good - that is, disease - is, after all, only a bad dream. All discords and imperfections are, after all, only bad dreams. It is our bad dreams that give power to disease, misfortune, discord, and imperfection. It is like being tortured by some demon in our dreams; but when we awaken, we find that there is actually no such power, and that we had suffered at the hands of our own mind. Seicho-no-Ie. Nectarean Shower of Holy Doctrines

‘A’ asked: A person does something good but he sometimes suffers pain even in his right activities. Another does something wicked but is also happy. Why should it be so? M: Pain or pleasure is the result of past Karma and not of the present Karma. Pain and pleasure alternate with each other. One must suffer or enjoy them patiently without being carried away by them. One must always try to hold on to the Self. When one is active one should not care for the results and must not be swayed by the pain or pleasure met with occasionally. He who is indifferent to pain or pleasure can alone be happy. Ramana M.
Mirdad: This is the way to freedom from care and pain: So think as if your every thought were to be etched in fire upon the sky for all and everything to see, for so, in truth, it is.

So speak as if the world entire were but a single ear intent on hearing what you say. And so, in truth, it is.

So do as if your every deed were to recoil upon your heads. And so, in truth, it does.

So wish as if you were the wish. And so, in truth, you are. So live as if your god Himself had need of you His life to live. And so, in truth, He does.

Mikhail Naimy - THE BOOK OF MIRDAD

The essence of love and compassion is understanding, the ability to recognize the physical, material, and psychological suffering of others, to put ourselves "inside the skin" of the other. We "go inside" their body, feelings, and mental formations, and witness for ourselves their suffering.

Shallow observation as an outsider is not enough to see their suffering. We must become one with the subject of our observation. When we are in contact with another's suffering, a feeling of compassion is born in us. Compassion means, literally, "to suffer with. Thich Nhat Hanh
Courage

Whatever you do, you need courage. . .
Ralph Emerson

When we least expect it, life sets us a challenge to test our courage and willingness to change. Paulo Coelho

Courage transcends the ordinary human forms of bravery. James Allen

You gain strength, courage, and confidence by every experience in which you really stop to look fear in the face. You must do the thing which you think you cannot do. Eleanor Roosevelt

The scars you acquire by exercising courage will never make you feel inferior. D. A. Battista

To live we must conquer incessantly, we must have the courage to be happy. Henri Frederic Amiel

- Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage; fight on, and to the charge return again and yet again. H. P. Blavatsky - THE VOICE OF THE SILENCE

Life shrinks or expands in proportion to one's courage. Anais Nin
Courage is the mastery of fear, not the absence of fear. Always do right - this will gratify some and astonish the rest.

Mark Twain

If you are possessed of Fear, do not waste time trying to “kill out” Fear, but instead cultivate the quality of Courage and the Fear will disappear. THE KYBALION - BY THE THREE INITIATES - The Hermetic Philosophy of Ancient Egypt and Greece

- I do not need convictions, I live on courage. Courage is my essence, which is love of life. . . - Purity of body and clarity of mind, non-violence and selflessness in life are essential for survival as an intelligent and spiritual entity.

Nisargadatta Maharaj - I AM THAT

It takes courage to face one's own shortcomings and wisdom to do something about them. Edgar Cayce

It takes courage. . . to endure the sharp pains of self discovery rather than choose to take the dull pain of unconsciousness that would last the rest of our lives.

Marianne Williamson - A RETURN TO LOVE: REFLECTIONS ON THE PRINCIPLES OF "A COURSE IN MIRACLES"
I have three treasures. Guard and keep them: The first is deep love, The second is frugality, The third is not to dare to take the lead in the world. Because of deep love, one is courageous. Because of frugality, one is generous. Because of not daring to take the lead in the world, one becomes the leader of the world. Now, to be courageous by forsaking deep love, to be generous by forsaking frugality, and to take the lead in the world by forsaking following behind - This is fatal. For deep love helps one to win in case of attack, and to be firm in the case of defense. When Heaven is to save a person, Heaven will protect him through deep love. Lao Tzu - TAO TE CHING

When one knows and when one wills, one ought to have the courage to dare.

Éliphas Levi

We must be courageous but also reason-able. The world admires us for walking a tightrope without falling off. It asks us to keep our balance. Lech Walesa

The future has many names: For the weak, it means the unattainable. For the fearful, it means the unknown. For the courageous, it means opportunity. Victor Hugo
Man cannot discover new oceans unless he has the courage to lose sight of the shore. Andre Gide

Courage is like a muscle. We strengthen it with use. Ruth Gordon

Consider your thoughts and actions of the past day and seek for the courage and strength to be a better person. Seek for the things that will benefit others (everyone). Native Indian Traditional Code of Ethics

Courage in suffering; courage in the midst of emptiness and loss; courage to face the future, even when it means certain death. Without it, none of them could have overcome their fears and found peace. Certainly courage is just as important in the prime of life as at its end. In fact, if we hope to muster it when we need it most - at the hour of death, for instance - we must nurture it from day to day. And if we cannot find it in ourselves, we need only look around us. With the will to live, a person can overcome unbelievable odds. But death cannot be forestalled forever, and eventually physical life must draw to a close. Strangely, our culture resists this truth. Johann Christoph Arnold - BE NOT AFRAID - Overcoming the fear of death
But your noble and courageous *willingness to fight* must never be allowed to degenerate into stupid quarrelsomeness. And even though you must often fight bravely, you must not forget that you have to fight with spiritual weapons in order to *bring peace* to the earth.

**Elisabeth Haich - INITATION**

Do we owe our freedom to our fighting men? To be drafted is to be enslaved. How can we owe our freedom to slaves? They may have fought bravely and died with courage, but they haven't given us any freedom. **Allen Thornton**

**- LAWS OF THE JUNGLE**

War is fear cloaked in courage.

**William Westmoreland – General**

Courage and Fear come under the same rule. Pairs of Opposites exist everywhere. **THE KYBALION** by the three initiates - The Hermetic Philosophy of Ancient Egypt and Greece

Have the courage to speak out about situations of injustice, even when doing so may threaten your own safety.

**Thich Nhat Hanh - BEING PEACE**
Non-violence is the constant awareness of the dignity and humanity of oneself and others; it seeks truth and justice; it renounces violence both in method and in attitude; it is a courageous acceptance of active love and goodwill as the instrument with which to overcome evil and transform both oneself and others. It is the willingness to undergo suffering rather than inflict it. It excludes retaliation and flight.

Wally Nelson, conscientious objector, civil rights activist, and tax resister

The great virtue in life is real courage that knows how to face facts and live beyond them. D. H. Lawrence

**Courage and modesty are the most unequivocal of virtues, for they are of a kind that hypocrisy cannot imitate.**

*Johann Goethe*

A great part of courage is the courage of having done the thing before.

*Ralph Emerson*

Keep your fears to yourself, but share your courage with others. Robert L. Stevenson

If you fear death you will also fear love.

*Bertrand Russel*
When you have no choice, mobilize the spirit of courage. Jewish proverb

**Love will give you the courage. When you meet somebody wholly admirable, love-worthy, sublime, your love and admiration will give you the urge to act nobly.** Nisargadatta Maharaj

All our dreams can come true, if we have the courage to pursue them. Walt Disney

Never discourage anyone who continually makes progress, no matter how slow. Aristotle

Love is not for wimps. It takes tremendous courage to embrace this divine energy. Dannion Brinkley - SECRETS OF THE LIGHT

The only veil that stands between perception of what is underneath the desolate surface is your courage. Dare to breach the surface and sink. Vera Nazarian - THE PERPETUAL CALENDAR OF INSPIRATION

**You should always learn, with life comes wisdom and with wisdom comes the courage to live your life selflessly.** Amy Candy

**Actions will be judged by intentions.** Prophet Muhammad
The central fact of my own life is my death. After a while, it will come to nothing. Whenever I have the courage to face this, my priorities become clear. Sheldon Kopp

To trust yourself, to test your limits, that is the courage to succeed. Bernard Edmonds

With courage you will dare to take risks, have the strength to be compassionate and the wisdom to be humble. Courage is the foundation of integrity. Keshavan Nair

Of all the dangers which beset man’s mortal nature and jeopardize his spiritual integrity, pride is the greatest. Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self-confidence is not to be deplored. Man’s ability to transcend himself is the one thing which distinguishes him from the animal kingdom. Pride is deceitful, intoxicating, and sinbreeding whether found in an individual, a group, a race, or a nation. It is literally true, “Pride goes before a fall.” THE URANTIA BOOK

Experience cannot be conveyed through words. It comes with action. A man who is intense in his experience will radiate confidence and courage. Nisargadatta Maharaj

Until the day of his death, no man can be sure of his courage. Jean Anouilh
The central fact of my own life is my death. After a while, it will come to nothing. Whenever I have the courage to face this, my priorities become clear. Sheldon Kopp

Love and serve all humanity. Assist everyone. Be happy, be courteous. Be a dynamo of irrepressible joy. Recognize God and goodness in every face. There is no saint without a past and no sinner without a future. Praise everyone. If you cannot praise someone, let them out of your life. Be original, be inventive. Be courageous. Take courage again and again. Do not imitate; be strong, be upright. Do not lean on the crutches of others. Think with your own head. Be yourself. All perfection and every divine virtue are hidden within you. Reveal them to the world. Wisdom, too, is already within you. Let it shine forth. Let the Lord's grace set you free. Let your life be that of the rose; in silence, it speaks the language of fragrance. Message from Babaji

- Whatever you do, you need courage. . . . . . map out a course of action and follow it to an end requires some of the same courage which a soldier needs.
- But true art is never fixed, but always flowing. The sweetest music is not in the oratorio, but in the human voice when it speaks from its instant life tones of tenderness, truth, or courage.
- The difference between talents and character is adroitness to keep the old and trodden round, and power and courage to make a new road to new and better goals.
- That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations. Ralph W. Emerson

Words of hope

Don’t be afraid. Human birth is full of suffering and one has to endure everything patiently, taking the name of God. None, not even God in human form, can escape the sufferings of the body and mind. Even Avataras, saints - and sages have to undergo the ordeal of suffering, for they take; upon themselves the burden of the sins of omission and commission of ordinary human beings and thereby sacrifice themselves for the good of humanity. No one can suffer all the time. No one will spend all his days on the earth in suffering. Every action brings its own result, and one gets weal or woe accordingly. Sri Saradamani Devi
Ptahhotep turns quite serious again and says, 'My child, you only think that love could not be a danger for you because you do not know this tremendous force. To be courageous in the face of a danger we do not know is neither courage nor power, but only ignorance and weakness! Because of your lack of experience you do not know the temptation of love, and you believe you are able to face this force. But don't forget that love is also the manifestation of divine creative force and is therefore as strong as God himself! You cannot destroy this creative force; you could only transform it. But if you don't know this force, you can't know how it can be transformed. . . Union in the spirit is possible, but union in the body is not; two bodies cannot occupy the same space. Because of the longing for unity, people try to unite their bodies, and therefore slide down into sexuality. . . The great disappointment is only that sexuality cannot create union.

Elisabeth Haich - INITIATION

If a seeker finds no one in his surroundings, contacts, or society near enough to his level of spiritual interests, then he must accept his loneliness, because he has
chosen to draw away from the common preoccupation. For in order to be a working philosopher, a man must go his own way. This demand for individuality requires courage and wisdom. If he lacks higher knowledge, intuitional feeling, and intellect-whose combination is wisdom-then he must seek to develop them and this demands work. Meanwhile, he can take help from personal guides and superior books. Without wisdom, or at least genuine efforts to work towards it, his course could be wrongly set and he could arrive at disaster.

- Only the man who has a passion to acquire the certainty of truth, who has the courage to hold unorthodox views and come to independent conclusions, who lives in an atmosphere of original thought, and to whom the charge of heresy is no charge at all, is at all likely to find his way to the truth.

- It requires moral strength or mental power to refuse the gregarious support of the crowd - be it sectarian church, a mystical group, or some other combination. It requires faith in oneself and the courage to resist the pull of others and be an individual.
- He who is sufficiently ready to recognize the Higher Purpose of Life, and who has the courage to change and improve his way of thinking, thereby replacing negative thoughts by positive ones, will certainly be rewarded by improved circumstances and greater happiness than he may already enjoy. Paul Brunton

- Joy is the zest that you get out of using your talents, your understanding, the totality of your being, for great aims...That's the kind of feeling that goes with creativity. That's why I say the courage to create. Creation does not come out of simply what you're born with. That must be united with your courage, both of which cause anxiety, but also great joy.

- What anxiety means is it's as though the world is knocking at your door, and you need to create, you need to make something, you need to do something. I think anxiety, for people who have found their own heart and their own souls, for them it is a stimulus toward creativity, toward courage. It's what makes us human beings. Rollo May

Creativity requires the courage to let go of uncertainties. Erich Fromm
The problem that faces us is the problem of awakening. What we lack is not an ideology or doctrine that will save the world. What we lack is mindfulness of what we are, of what our situation really is. We need to wake up in order to rediscover our human sovereignty. We are riding a horse that is running out of control. The way of salvation is a new culture in which human beings are encouraged to rediscover their deepest nature. Thich Nhat Hanh

Chapter four - one way to cultivate courage

COURAGE and presence of mind mean the same thing. Presence of mind implies command of mind. Cowardice and lack of mental control mean about the same thing. Cowardice is rooted in hurry, the habit of hurry or lack of repose. All degrees of success are based on courage - mental or physical. All degrees of failure are based on timidity. You can cultivate courage and increase it at every minute and hour of the day. You can have the satisfaction of knowing that in everything you do you have accomplished two things - namely, the doing of the thing itself and by the manner of its doing, adding eternally to yourself another atom of the quality of courage. You can do this by the cultivation
of deliberation - deliberation of speech, of walk, of writing, of eating - deliberation in everything.
- To train then for courage is to train for deliberate movement in all things, for that is simply training to mass and hold your force in reserve and let out no more than is needed for the moment. **No quality of mind is more needful to success in all undertakings than courage, and by courage I mean not only courage to act but courage to think.**
- No man makes or invents a truth. Truth is as general and widely spread and belongs to every individual as much as the air we breathe, and there is pleasure enough in being its torch-bearer without presuming to claim the power of its Creator. Above all demand more and more courage of the Supreme Power. **THOUGHTS ARE THINGS**

*Essays Selected from the White Cross Library by Prentice Mulford*

Go, speed the stars of Thought
On to their shining goals;
The sower scatters broad his seed,
The wheat thou strew'st be souls.
**Ralph W. Emerson**
THE virtue of courage is generally referred to in its physical manifestation, and it is significant in this particular- that its symbol is a beast of prey, namely, the lion. The dictionary rendering adheres to this physical aspect of courage, for on turning up the word I find its meanings are given as "bravery, fearlessness, intrepidity," no other rendering being given. The soldier is the human type of courage, and the current sayings concerning courage are: "As courageous as a lion" and "As brave as a soldier." The lion and the soldier are alike fearless in attack and defense, and both will forfeit life rather than yield; but it is an entirely animal physical attack and defense. Courage, however, cannot be confined to this phase- indeed, this is its lowest manifestation - for it has many aspects, many modes of action; and as man rises in the moral and spiritual scale his courage becomes transmuted, taking a newer and higher form. But before proceeding to the highest form of courage, which is the subject of this article, it is necessary that the lower forms should be first considered. With the physical form of courage already referred to all are familiar. It is common both to animals and
men. It arises in fearlessness. Its twofold mode of action is attack and defense. It will be seen, however, that this kind of courage is inevitably associated with suffering, even with destruction and death, as daily manifested both in the animal and human spheres of life; self-protection being its dominant motive, whether in attack or defense. But man is not only and merely an animal, a physical being; he is also a moral and intellectual being; and along with his moral evolution he began to develop a higher kind of courage—not the highest, or the New Courage herein referred to; but yet a great advance on the purely animal courage, namely, moral courage. In physical courage the other person’s body or property is attacked, while one’s own body or property is defended. In moral courage the other person’s ideas, opinions, or principles are attacked, one’s own ideas, opinions, and principles being defended. There is the same fearlessness, the same attack and defense so far as the spirit of courage is concerned; but as regards its letter, these conditions have undergone a change; their physical aspect has disappeared, and, having undergone a process of transmutati
-on, has reappeared in a new form, for moral courage is concerned not with persons as persons, but with their principles. It is, indeed, purely mental; and while it is still concerned with destruction and is associated with suffering, the destruction is a bloodless and intellectual one, namely, the destruction of other men’s opinions, and its suffering is mental and not physical. This form of courage is now generally recognized, and is always referred to as moral courage, to distinguish it from common or physical courage. It is, without doubt, a comparatively recent development in the evolution of the race, and is entirely absent from animals. A few thousand years ago it was, in all probability, an exceeding rare and new faculty, and it is still in process of development, large numbers of the race not yet having evolved it; for while it is probable that at least seventy-five per cent of the race possess a considerable development of physical courage, it is doubtful whether twenty per cent possess any marked degree of moral courage; so much so that those in full possession of it are marked off from their fellows as men of a higher grade of character, and generally - though not
necessarily and always - as leaders of men in their particular sphere of action. But the New Courage, up to a consideration of which the preceding remarks have been leading, is a still higher form of courage - is, indeed, as much above and beyond moral courage as moral courage is above and beyond physical courage; and is as separate and distinct from it as that is from its precedent form. I have called it the New Courage because it is now new in the race, its manifestation being at present very rare, and, therefore, little understood. Though very different from moral courage, it results from it, just as moral courage, though very different from physical courage, though very different from physical courage results from it. Physical courage is of the animal; moral **courage is of the human; the New Courage is of the Divine.** The new Courage is, therefore, Divine fearlessness as distinguished from animal or human fearlessness. This Divine fearlessness has a twofold aspect. It at first consists in fearlessly attacking and over-coming the enemies within one’s own mind-instead of the enemies without, as in the other two forms of courage - and is afterwards characterized by an entirely
new method of conduct towards others, especially where external enmity and opposition have to be met. It is its latter and perfected stage with which we are here concerned - that is, with its outward manifestation. We have seen how a man having physical courage acts in defense of his life and property; also how a man having moral courage acts in defense of his opinions; and now, how does one act who has Divine courage? **He who has the New Courage does not attack other men or defend himself; does not attack their opinions or defend his own; he is the defender of all men, and that from which he defends them is their own folly, their own ungoverned passions. While never seeking to protect himself, he so acts as to shield others from their deadliest enemy, namely, the evil within themselves.** Both physical and moral courage make much noise. In the one there is the clash of arms and the roar of artillery, along with the shouts of the victories and the groans of the dying; in the other there is the fierce war of opinions and the clamor of conflicting tongues. But in the New Courage there is a profound silence; yet this silence has more influence
and enduring power in one man than that noise has in entire humanity. The New Courage may, indeed be described as the courage to be silent. Thus, when the man of Divine courage is attacked, abused, or slandered, he remains serenely silent. Yet this is not a proud and selfish silence. It is a silence based upon a right knowledge of life and having a profound and beneficent purpose; that purpose being the good of the attacking person (and, through him, of all mankind) by protecting him from the evil passion by which he is so injuriously influenced. To remain silent, calm, and compassionate in the midst of a seething sea of human passions externally pressing upon one-to achieve this requires a lofty courage such as is yet almost unknown to men; so much so that the few men who have it, although misunderstood and persecuted through life, are afterwards worshiped by mankind as Divine and miraculous beings. And here we see how this courage continues to operate even after its possessor is gone from mortal vision. The physically courageous man conquers another in fight; the morally courageous man conquers the opinions
of many men, and wins thousands to his cause; but the divinely courageous man conquers the world, and his conquest is one of blessedness and peace, and not of bloodshed or party strife. In the New Courage, attack and defense, and they obtain in the two lower kinds of courage, have entirely disappeared. Nevertheless, they have not been destroyed; they still exist in the sporty, but have become blended into one, have been transmuted into a sublime and universal kindness; for when the Divine man refrains from engaging in combat with his adversary, and lets him go feeling that he has all the victory, it is because his thought is all for his mistaken enemy, and not for his own defense. He is prompted by a profound compassion for his enemy, a compassion based on Divine and perfect knowledge; and if his silent act does not always subdue the passions of his adversary at the time being, it subdues the passions of thousands of men through hundreds of future generations merely by its recital, so great and far-reaching is the power of one deed of truth. In the New Courage, then, silent kindness (and by this meant something vastly different from that human
impulse commonly called kindness) is both attack and defense. Instead of attempting to conquer passion by fiercer passion - which is the human way - it conquers it, and far more successfully, by it’s opposite, namely, gentleness, which is the Divine way. In the human sense, passion is not opposed at all, but is left alone; yet, in reality, it is opposed by something far more powerful than passion, for in all combats between Divine gentleness and human passion gentleness is the supreme victor. Thus, the man of Divine courage, while, viewed from the lower standards of bravery, is not protecting or defending himself, and may for the time being be regarded as a coward, is, in reality, defending himself far more perfectly and successfully than the passionate fighters and partisans; for he who protects his enemy with love, and shields all men with the acts of Divine gentleness, is throwing around himself an eternal shield and protection. For instances of this New Courage one has to go to the Great Spiritual Leaders of the race, so rare is it. The most striking instance is that of Jesus, who, when mocked, smitten, and crucified, did not retaliate, or offer the least resistance, or speak a world in self-
defense; and the fact that the rabble taunted Him with the accusation, "He saved others, Himself He cannot save," seems to show that they regarded Him both as an impostor and a coward. Think of the sublime courage required to pass through such an ordeal, and you will have some conception as to how far the New Courage transcends the ordinary human forms of bravery. That transcendent act of courage, too, is to-day universally recognized as Divine, and it still continues to lift men above their warring, selfish passions. When the Buddha was abused and falsely accused by His enemies, He always remained silent; and it not infrequently happened that those who came as accusing enemies went away as worshiping friends and disciples, so powerful was His silent gentleness. It will be long, as we count time, before such courage becomes general in the race; but everything is making towards it. Other men will come who possess it, and then more and more, until at last the race will stand at this Divine level. Then selfishness and sorrow will be ended, and the painful conflict of human passions will no more be heard upon earth.

James Allen - MEN AND SYSTEMS
These teachings are like a raft, to be abandoned once you have crossed the flood. Since you should abandon even good states of mind generated by these teachings, how much more so should you abandon bad states of mind! Dhammapada

Standing, or going, or seated, or lying down, as long as one is free from drowsiness, one should practice this mindfulness. This, they say, is the holy state here. Sutta Nipata

A mind that carries no shadow of suffering, though it may pass through the valley of sorrow, remains unscratch-ed. And one must have such a mind. It is obviously essential, because to such a mind there is life; not the life of superficiality, not the life of enjoyment - though it may also know enjoyment - not the life of getting, losing, gaining, being fretful, you know the whole business of our existence, burdened with knowledge. Now one sees the necessity of it, surely. As I am talking you must feel that one must have this quality of a fresh, uncontaminated mind capable of real perception, of immediate perception. J. Krishnamurti
We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms - to choose one's attitude in any given set of circumstances, to choose one's own way.

- And there were always choices to make. Every day, every hour, offered the opportunity to make a decision, a decision which determined whether you would or would not submit to those powers which threatened to rob you of your very self, your inner freedom; which determined whether or not you would become the plaything of circumstance, renouncing freedom and dignity to become molded into the form of the typical inmate. "Seen from this point of view, the mental reactions of the inmates of a concentration camp must seem more to us than the mere expression of certain physical and sociological conditions. Even though conditions such as lack of sleep, insufficient food and various mental stresses may suggest that the inmates
were bound to react in certain ways, in the final analysis it becomes clear that the sort of person the prisoner became was the result of an inner decision, and not the result of camp influences alone.

- Mentally, therefore, any man can, even under such circumstances, decide what shall become of him - mentally and spiritually. He may retain his human dignity even in a concentration camp. Dostoevski said once, 'There is only one thing that I dread: not to be worthy of my sufferings.' These words frequently came to my mind after I became acquainted with those martyrs whose behavior in camp, whose suffering and death, bore witness to the fact that the last inner freedom cannot be lost. It can be said that they were worthy of their sufferings; the way they bore their suffering was a genuine inner achievement. It is this spiritual freedom - which cannot be taken away - that makes life meaningful and purposeful. "An active life serves the purpose of giving man the opportunity to realize values in creative work, while a passive life of enjoyment affords him the opportunity to obtain fulfillment in beauty, art, or nature. But there is also purpose in that life which is
almost barren of both creation and enjoyment and which admits of but one possibility of high moral behavior: namely, in man's attitude to his existence, an existence restricted by external forces. A creative life and a life of enjoyment are banned to him. But not only creativeness and enjoyment are meaningful. If there is a meaning in life at all, then there must be a meaning in suffering. Suffering is an ineradicable part of life, even as fate and death. Without suffering and death human life cannot be complete. "The way in which a man accepts his fate and all the suffering it entails, the way in which he takes up his cross, gives him ample opportunity-even under the most difficult circumstances - to add a deeper meaning to his life. It may remain brave, dignified and unselfish. Or in the bitter fight for self-preservation he may forget his human dignity and become no more than an animal. Here lies the chance for a man either to make use of or to forgo the opportunities of attaining the moral values that a difficult situation may afford him. And this decides whether he is worthy of his sufferings or not. "Do not think that these considerations are unworldly and too far
removed from real life. It is true that only a few people are capable of reaching such high moral standards. Of the prisoners only a few kept their full inner liberty and obtained those values which their suffering afforded, but even one such example is sufficient proof that man's inner strength may raise him above his outward fate. Such men are not only in concentration camps. **Everywhere man is confronted with fate, with the chance of achieving something through his own suffering.**

- We must never forget that we may also find meaning in life even when confronted with a hopeless situation, when facing a fate that cannot be changed. For what then matters is to bear witness to the uniquely human potential at its best, which is to transform a personal tragedy into a triumph, to turn one's predicament into a human achievement. When we are no longer able to change a situation - just think of an incurable disease such as inoperable cancer - we are challenged to change ourselves.

- The pessimist resembles a man who observes with fear and sadness that his wall calendar, from which he daily tears a sheet, grows thinner with each passing
day. On the other hand, the person who attacks the problems of life actively is like a man who removes each successive leaf from his calendar and files it neatly and carefully away with its predecessors, after first having jotted down a few diary notes on the back. He can reflect with pride and joy on all the richness set down in these notes, on all the life he has already lived to the fullest. What will it matter to him if he notices that he is growing old? Has he any reason to envy the young people whom he sees, or wax nostalgic over his own lost youth? What reasons has he to envy a young person? For the possibilities that a young person has, the future which is in store for him? 'No, thank you,' he will think. 'Instead of possibilities, I will have realities in my past, not only the reality of work done and of love loved, but of sufferings bravely suffered. These sufferings are even the things of which I am most proud, though these are things which cannot inspire envy.

- By declaring that man is responsible and must actualize the potential meaning of his life, I wish to stress that the true meaning of life is to be discovered in the world rather than within man or his own psyche,
as though it were a closed system. I have termed this constitutive characteristic "the self-transcendence of human existence." It denotes the fact that being human always points, and is directed, to something, or someone, other than oneself - be it a meaning to fulfill or another human being to encounter. The more one forgets himself - by giving himself to a cause to serve or another person to love - the more human he is and the more he actualizes himself. What is called self-actualization is not an attainable aim at all, for the simple reason that the more one would strive for it, the more he would miss it. In other words, self-actualization is possible only as a side-effect of self-transcendence.

- A thought transfixed me: for the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth - that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of man is - through love and in love. - Viktor Frankl - 1905-1997

- MAN'S SEARCH FOR MEANING, 1946
I felt, that something had broken within me on which my life had always rested, that I had nothing left to hold on to, and that morally my life had stopped. An invincible force impelled me to get rid of my existence, in one way or another. It cannot be said exactly that I WISHED to kill myself, for the force which drew me away from life was fuller, more powerful, more general than any mere desire. It was a force like my old aspiration to live, only it impelled me in the opposite direction. It was an aspiration of my whole being to get out of life. Behold me then, a man happy and in good health, hiding the rope in order not to hang myself to the rafters of the room where every night I went to sleep alone; behold me no longer going shooting, lest I should yield to the too easy temptation of putting an end to myself with my gun. I did not know what I wanted. I was afraid of life; I was driven to leave it; and in spite of that I still hoped something from it. All this took place at a time when so far as all my outer circumstances went, I ought to have been completely happy. I had a good wife who loved me and whom I loved; good children and a large property which was increasing with no pains taken
on my part. I was more respected by my kinsfolk and acquaintance than I had ever been; I was loaded with praise by strangers; and without exaggeration I could believe my name already famous. Moreover I was neither insane nor ill. On the contrary, I possessed a physical and mental strength which I have rarely met in persons of my age. I could mow as well as the peasants, I could work with my brain eight hours uninterruptedly and feel no bad effects. And yet I could give no reasonable meaning to any actions of my life. And I was surprised that I had not understood this from the very beginning. My state of mind was as if some wicked and stupid jest was being played upon me by some one. One can live only so long as one is intoxicated, drunk with life; but when one grows sober one cannot fail to see that it is all a stupid cheat. What is truest about it is that there is nothing even funny or silly in it; it is cruel and stupid, purely and simply. The oriental fable of the traveler surprised in the desert by a wild beast is very old. Seeking to save himself from the fierce animal, the traveler jumps into a well with no water in it; but at the bottom of this well he sees a dragon waiting with open mouth
to devour him. And the unhappy man, not daring to go out lest he should be the prey of the beast, not daring to jump to the bottom lest he should be devoured by the dragon, clings to the branches of a wild bush which grows out of one of the cracks of the well. His hands weaken, and he feels that he must soon give way to certain fate; but still he clings, and see two mice, one white, the other black, evenly moving round the bush to which he hangs, and gnawing off its roots. The traveler sees this and knows that he must inevitably perish; but while thus hanging he looks about him and finds on the leaves of the bush some drops of honey. These he reaches with his tongue and licks them off with rapture. Thus I hang upon the boughs of life, knowing that the inevitable dragon of death is waiting ready to tear me, and I cannot comprehend why I am thus made a martyr. I try to suck the honey which formerly consoled me; but the honey pleases me no longer, and day and night the white mouse and the black mouse gnaw the branch to which I cling. I can see but one thing: the inevitable dragon and the mice - I cannot turn my gaze away from them. This is no fable, but the literal incontestable truth.
which every one may understand. What will be the outcome of what I do to-day? Of what I shall do to-morrow? What will be the outcome of all my life? Why should I live? Why should I do anything? Is there in life any purpose which the inevitable death which awaits me does not undo and destroy? These questions are the simplest in the world. From the stupid child to the wisest old man, they are in the soul of every human being. Without an answer to them, it is impossible, as I experienced, for life to go on. 'But perhaps,' I often said to myself, 'there may be something I have failed to notice or to comprehend. It is not possible that this condition of despair should be natural to mankind.' And I sought for an explanation in all the branches of knowledge acquired by men. I questioned painfully and protractedly and with no idle curiosity. I sought, not with indolence, but laboriously and obstinately for days and nights together. I sought like a man who is lost and seeks to save himself—and I found nothing. I became convinced, moreover, that all those who before me had sought for an answer in the sciences have also found nothing. And not only this, but that they have recognized that the very
thing which was leading me to despair – the meaningless absurdity of life - is the only incontestable knowledge accessible to man." "I can learn nothing, after what I now know;" or reflective epicureanism, snatching what it can while the day lasts - which is only a more deliberate sort of stupefaction than the first; or manly suicide; or seeing the mice and dragon and yet weakly and plaintively clinging to the bush of life. Suicide was naturally the consistent course dictated by the logical intellect. Yet whilst my intellect was working, something else in me was working too, and kept me from the deed - a consciousness of life, as I may call it, which was like a force that obliged my mind to fix itself in another direction and draw me out of my situation of despair. . . . During the whole course of this year, when I almost unceasingly kept asking myself how to end the business, whether by the rope or by the bullet, during all that time, alongside of all those movements of my ideas and observations, my heart kept languishing with another pining emotion. I can call this by no other name than that of a thirst for God. This craving for God had nothing to do with the movement of my ideas - in fact, it was the
direct contrary of that movement - but it came from my heart. It was like a feeling of dread that made me seem like an orphan and isolated in the midst of all these things that were so foreign. And this feeling of dread was mitigated by the hope of finding the assistance of some one. Leo Tolstoy

On Living With A Full Heart
When one is too hurt one cannot see others' pain, is too blind with one's own. When one has many weights to lift, one cannot enjoy life. When one has many expectations, one cannot be patient with others. When one has fear, one cannot enjoy life. When one does not give, one is making the heart lonely. When one does not take, one is making the heart feel inferior. When one does not hope, one is shutting oneself into a tight closet. But when one does not love, one is killing one's self.
(written by 12-year old Olivia, Berkeley, California, 2/12/02)
I walk down the street.
There is a hole.
I don't see it.
I fall in.
It isn't my fault.
It takes a very long time to get out.
I walk down the same street.
There is still a deep hole.
I pretend not to see it.
I fall in.
I pretend it's still not my fault.
It takes a long time to get out.
I walk down the same street.
There is still the same deep hole.
I see it.
I fall in anyway.
It's a habit.
I get out quicker this time.
I walk down the same street.
There is a deep hole.
I see it.
I walk around it.
I don't fall in.
I walk down a different street.
Portia Nelson

I had no shoes and I murmured, till I met a man who had no feet. Arabic sayings
Remember that finding God will mean the funeral of all sorrows. Sri Yukteswar Giri
- Now there is effulgence of a million suns, my swan has dipped in the lake of His knowledge. I have attained the Eternal Bliss. There is no time for sorrow or pain, for now I enjoy singing His glory. The tree of His pleasure has neither root, nor seed, as revealed by the grace of the true Guru. Says Kabir, listen, O wise brother, Now comings and goings have come to an end. Kabir

- Travelling by no track, I have come to the Sorrowless Land: very easily has the mercy of the great Lord come upon me.

- I have had my Seat on the Self-poised One, I have drunk of the Cup of the Ineffable, I have found the Key of the Mystery, I have reached the Root of Union. Travelling by no track, I have come to the Sorrowless Land: very easily has the mercy of the great Lord come upon me. They have sung of Him as infinite and unattainable: but I in my meditations have seen Him without sight. That is indeed the sorrowless land, and none know the path that leads there: Only he who is on that path has surely transcended all sorrow. Kabir
- There is only one wound of the mental body, and that is the wound of self-criticism or self-judgment.
- Self-criticism or self-judgment is self-hatred. It will always hurt you. There is no exception to that.
- One definition of insanity is to do something for twenty years that has not worked, and then do it again as if it will work.
- To see what you are not is most important. Then what you are will naturally emerge.
- The goal of a good therapist is to help someone wake up from the bad dream that they are their self-image.
- Your thoughts come automatically. It is to the extent you identify with them that they make you their slave. You become the mistress of your thoughts, not when you can control the machine, but when you do not identify with it.
- Emotion will not drive you crazy. What will drive you crazy is the fear of emotion.
- We all live according to false beliefs. Bringing such beliefs to light is an important step in our deconditioning process. A few random false beliefs: "Because my father abandoned me when I was a child, I must go through life the people close to me."
"If I make a mistake, I will die."
"I don't have time to feel what I am feeling, because I have to figure it all out."
"I have to get where I go by suffering."
"When I start to feel good, I must remember to feel bad, because I didn't feel good before." - "Because my mother withheld intimacy from me when I was small, I cannot offer intimacy for the rest of my life." - "If I leave him, I'll die."
"I can't be happy, because if I allow myself to be happy, I might be humiliated."
"I must earn and deserve every good thing I get." WALKING IN BEAUTY: A Collection of the Psychological Insights and Spiritual Wisdom of Dick Olney, edited by Roslyn Moore

You will never feel loved until you love yourself. Arnaud Desjardins

Love is the capacity to take care, to protect, to nourish. If you are not capable of generating that kind of energy toward yourself- if you are not capable of taking care of yourself, of nourishing yourself, of protecting yourself- it is very difficult to take care of another person. In the Buddhist teaching, it's clear that to love oneself is the foundation of the love of other people. Love is a practice. Love is truly a practice. Thich Nhat Hanh
- It's essential to tell the truth at all times. This will reduce life's pain. Lying distorts reality. All forms of distorted thinking must be corrected.
- It's okay to make mistakes. Mistakes are our teachers - they help us to learn.
- It is a mark of soulfulness to be present in the here and now. When we are present, we are not fabricating inner movies. We are seeing what is before us.
- Ego is to the true self what a flashlight is to a spotlight.
- I have never met an aggressive person who wasn’t a fearful person.
- Recovery begins with embracing our pain and taking the risk to share it with others. We do this by joining a group and talking about our pain.
- The more we know about how we lost our spontaneous wonder and creativity, the more we can find ways to get them back.
- Children are curious and are risk takers. They have lots of courage. They venture out into a world that is immense and dangerous. A child initially trusts life and the processes of life. John Bradshaw

There is no freedom from suffering anywhere in the universe so long as there is no freedom from the ego. Paul Brunton
- In the pure heart there is no room left where personal judgments and hatreds can find lodgment, for it is filled to overflowing with tenderness and love; it sees no evil, and only as men succeed in seeing no evil in others will they become free from sin, and sorrow, and suffering. If men only understood that the heart that sins must sorrow, That the hateful mind tomorrow Reaps its barren harvest, weeping, Starving, resting not, nor sleeping; Tenderness would fill their being, They would see with Pity’s seeing If they only understood.

- If a man would have peace, let him exercise the spirit of peace; if he would find Love, let him dwell in the spirit of Love; if he would escape suffering, let him cease to inflict it; if he would do noble things for humanity, let him cease to do ignoble things for himself. If he will but quarry the mine of his own soul, he shall find there all the materials for building whatsoever he will, and he shall find there also the Central Rock on which to build in safety. James Allen - Morning and Evening Thoughts
THANKSGIVING
Those who walk on the path of pride crushing the lowly life under their tread, covering the tender green of the earth with their footprints in blood; Let them rejoice, and thank thee, Lord, for the day is theirs. But I am thankful that my lot lies with the humble who suffer and bear the burden of power, and hide their faces and stifle their sobs in the dark. For every throb of their pain has pulsed in the secret depth of thy night, and every insult has been gathered into thy great silence. And the morrow is theirs. O Sun, rise upon the bleeding hearts blossoming in flowers of the morning, and the torchlight revelry of pride shrunken to ashes. Rabindranath Tagore

- FRUIT-GATHERING (Translated from Bengali to English by the author)

Every human responds to love, suffering and pain. Every human bleeds the same color and occupies the same world. Let us recognize that we are all part of each other. We are all human. We are all one. Suzy Kassem - RISE UP AND SALUTE THE SUN: THE WRITINGS OF SUZY KASSEM
- For “me”, after years of suffering, I came to appreciate not the Indian stories that were interlaced with myths, but rather the direct face-to-face experience with Nisargadatta Maharaj, and how he was able to probe, (throwing out a large net or fishing hook and seeing where you bit), and then deconstruct or peck at your shell so that the light of day would lead you to “your” realization.

- Zen Saying: “The purpose of a Koan is to liberate us from the suffering caused by the rules with which we bind ourselves.” Its purpose is to take away all existing hopes and ideas, or as Nisargadatta Maharaj said, “I want to smash your concepts and put you in the no-concept state.” Koans are meant to intimidate and tantalize the rational mind. All spiritual practices seduce us with the hope and dream of going beyond ourselves. If we are fortunate the process shows us the absurdity of that fantasy. This is because there is no self or “I” to go beyond. And spiritual fantasies, which are merely psychological regressed models and standards superimposed on consciousness, promote and oftentimes enable this dream to persist. THE ZEN OF ADVAITA-VEDANTA - The Teaching Mastery of Sri Nisargadatta Maharaj
- Centuries roll on, but the human problem does not change - the problem of suffering and the ending of suffering.
- It is enough to know that there is suffering, that the world suffers. By themselves neither pleasure nor pain enlighten. Only understanding does.
- Suffering has made you dull, unable to see its enormity. Your first task is to see the sorrow in you and around you; your next to long intensely for liberation. The very intensity of longing will guide you; you need no other guide.
- You suffer because you have alienated yourself from reality and now you seek an escape from this alienation. You cannot escape from your own obsessions. You can only cease nursing them.
- All suffering is caused by selfish isolation, by insularity and greed. When the cause of suffering is seen and removed, suffering ceases.
- Must one suffer only for one's own sins? Are we really separate? In this vast ocean of life we suffer for the sins of others, and make others suffer for our sins. Of course, the law of balance rules Supreme and accounts are squared in the end. But while life lasts,
we affect each other deeply.

Q: Buddha said that life is suffering.
M: He must have meant that all consciousness is painful, which is obvious.
M: The cause of suffering is in the identification of the perceiver with the perceived. Out of it desire is born and with desire blind action, unmindful of results. Look round and you will see - suffering is a man-made thing.
- The fact of pain is easily brought within the focus of awareness. With suffering it is not that simple. To focus suffering is not enough, for mental life, as we know it, is one continuous stream of suffering. To reach the deeper layers of suffering you must go to its roots and uncover their vast underground network, where fear and desire are closely interwoven and the currents of life's energy oppose, obstruct and destroy each other.
- Q: Sir, I am an humble seeker, wandering from Guru to Guru in search of release. My mind is sick, burning with desire, frozen with fear. My days flit by, red with pain, grey with boredom. My age is advancing, my health decaying, my future dark and frightening. At this rate I shall live in sorrow
and die in despair. Is there any hope for me? Or have I come too late?
M: Nothing is wrong with you, but the ideas you have of yourself are altogether wrong. It is not you who desires, fears and suffers, it is the person built on the foundation of your body by circumstances and influences. You are not that person. This must be clearly established in your mind and never lost sight of. Normally, it needs a prolonged sadhana, years of austerities and meditation.
Q: My mind is weak and vacillating. I have neither the strength nor the tenacity for sadhana. My case, is hopeless.
M: In a way yours is a most hopeful case. There is an alternative to sadhana, which is trust. If you cannot have the conviction born from fruitful search, then take advantage of my discovery, which I am so eager to share with you. I can see with the utmost clarity that you have never been, nor are, nor will be estranged from reality, that you are the fullness of perfection here and now and that nothing can deprive you of your heritage, of what you are. You are in no way different from me, only you do not know it. You do not know what you are and therefore y*ou imagine your self to be
what you are not. Hence desires and fear and overwhelming despair. And meaningless activity in order to escape. Just trust me and live by trusting me. I shall not mislead you. You are the Supreme Reality beyond the world and its creator, beyond consciousness and its witness, beyond all assertions and denials. Remember it, think of it, act on it. Abandon all sense of separation, see yourself in all and act accordingly. With action bliss will come and, with bliss, conviction. After all, you doubt yourself because you are in sorrow. Happiness, natural, spontaneous and lasting cannot be imagined. Either it is there, or it is not. Once you begin to experience the peace, love and happiness which need no outer causes, all your doubts will dissolve. Just catch hold of what I told you and live by it.

- You suffer and see others suffer, but you don’t respond.

Q: What you say is true, but what can I do about it? Such indeed is the situation. My helplessness and dullness are a part of it.

M: Good enough. Look at yourself steadily - it is enough. The door that locks you in, is also the door that lets you out. The ‘I am’ is the door. Stay at it until it opens. As a
matter of fact, it is open, only you are not at it. You are waiting at the non-existent painted doors, which will never open.

Q: Many of us were taking drugs at some time, and to some extent. People told us to take drugs in order to break through into higher levels of consciousness. Others advised us to have abundant sex for the same purpose. What is your opinion in the matter?

M: No doubt, a drug that can affect your brain can also affect your mind, and give you all the strange experiences promised. But what are all the drugs compared to the drug that gave you this most unusual experience of being born and living in sorrow and fear, in search of happiness, which does not come, or does not last. You should enquire into the nature of this drug and find an antidote. Birth, life, death -- they are one. Find out what had caused them. Before you were born, you were already drugged. What kind of drug was it? You may cure yourself of all diseases, but if you are still under the influence of the primordial drug, of what use are the superficial cures?

- Q: Do we condemn ourselves to suffer?

M: We grow through investigation, and to
investigate we need experience. We tend to repeat what we have not understood. If we are sensitive and intelligent, we need not suffer. Pain is a call for attention and the penalty of carelessness. Intelligent and compassionate action is the only remedy.

Q: It is because I have grown in intelligence that I would not tolerate my suffering again. What is wrong with suicide?
M: Nothing wrong, if it solves the problem. What, if it does not? Suffering caused by extraneous factors -- some painful and incurable disease, or unbearable calamity -- may provide some justification, but where wisdom and compassion are lacking, suicide cannot help. A foolish death means foolishness reborn. Besides there is the question of karmic consideration. Endurance is usually the wisest course.

- The teacher does not evaluate; his sole concern is with ‘suffering and the ending of suffering’. He knows from his personal and abiding experience that the roots of sorrow are in the mind and it is the mind that must be freed from its distorting and destructive habits. Of these the identification of the self with its projections is most fatal.

- Both the physical and mental instruments are material, they get tired and worn out.
The pleasure they yield is necessarily limited in intensity and duration. Pain is the background of all your pleasures. You want them because you suffer. On the other hand, the very search for pleasure is the cause of pain. It is a vicious circle.

- All these sufferings are man-made and it is within man’s power to put an end to them. God helps by facing man with the results of his actions and demanding that the balance should be restored. Karma is the law that works for righteousness; it is the healing hand of God.

- The entire purpose of a clean and well-ordered life is to liberate man from the thraldom of chaos and the burden of sorrow.

- I did enter your dreamlike state to tell you: “Stop hurting yourself and others, stop suffering, wake up”.

- All Suffering is Born of Desire

Harmony between the inner and the outer is happiness. On the other hand, self-identification with the outer causes is suffering.

- Self-identification with the limited. Sensations as such, however strong, do not cause suffering. It is the mind, bewildered by wrong ideas, addicted to thinking:
‘I am this’. ‘I am that’, that fears loss and craves gain and suffers when frustrated.
- Surely, I can help. You too can help. Everybody can help. But the suffering is all the time recreated. Man alone can destroy in himself the roots of pain. Others can only help with the pain, but not with its cause, which is the abysmal stupidity of mankind. Not to know, and not to know that one does not know, is the cause of endless suffering.
As long as they are, there is no escape from suffering. Remove the sense of separateness and there will be no conflict. Don’t identify yourself with the world and you will not suffer.
- It is always the false that makes you suffer, the false desires and fears, the false values and ideas, the false relationships between people. Abandon the false and you are free of pain; truth makes happy - truth liberates. You are pure giving, beginningless, endless, inexhaustible. When you see sorrow and suffering, be with it. Do not rush into activity. Neither learning nor action can really help. Be with sorrow and lay bare its roots - helping to understand is real help.
- M: Pain is physical; suffering is mental.
Beyond the mind there is no suffering. Pain is merely a signal that the body is in danger and requires attention. Similarly, suffering warns us that the structure of memories and habits, which we call the person (vyakti), is threatened by loss or change. Pain is essential for the survival of the body, but none compels you to suffer. Suffering is due entirely to clinging or resisting; it is a sign of our unwillingness to move on, to flow with life.

Sorrow and the ending of sorrow. He sees people suffering in their dreams and he wants them to wake up. Love is intolerant of pain and suffering.

Watch your mind with great diligence; for there lies your bondage and also the key to freedom. Inviting, or compelling to suffer contains in it violence and the fruit of violence cannot be sweet.

Inviting, or compelling to suffer contains in it violence and the fruit of violence cannot be sweet.

We shall suffer as long as our thoughts and actions are prompted by desires and fears. See their futility and the danger and chaos they create will subside. Don't try to reform yourself, just see the futility of all change. The changeful keeps on changing.
while the changeless is waiting. Do not expect the changeful, to take you to the changeless - it can never happen. Only when the very idea of changing is seen as false and abandoned, the changeless can come into its own.

- You are welcome to stay in your contentment, but can you? Youth, vigour, money - all will pass away sooner than you expect. Sorrow, shunned so far, will pursue you. If you want to be beyond suffering, you must meet it half way and embrace it. Relinquish your habits and addictions, live a simple and sober life, don't hurt a living being; this is the foundation of Yoga. To find reality you must be real in the smallest daily action; there can be no deceit in the search for truth. You say you find your life enjoyable. Maybe it is - at present. But who enjoys it?

- Accidental or incidental pain is inevitable and transitory; deliberate pain, inflicted with even the best of intentions, is meaningless and cruel.

- To be is to suffer. The narrower the circle of my self-identification, the more acute the suffering caused by desire and fear.

- One suffers along with what one thinks oneself to be. If you feel one with humanity,
you suffer with humanity.
- Karma, or destiny, is an expression of a beneficial law: the universal trend towards balance, harmony and unity. At every moment, whatever happens now, is for the best. It may appear painful and ugly, a suffering bitter and meaningless, yet considering the past and the future it is for the best, as the only way out of a disastrous situation.
- What increases suffering is bad and what removes it is good.
- Not a bit. Neither the world has changed, nor have I. But the world suffers and I suffer along with it. To struggle against suffering is a natural reaction. And what is civilization and culture, philosophy and religion, but a revolt against suffering. Evil and the ending of evil - is it not your own main preoccupation? You may call it ignorance - it comes to the same.
M: Well, words do not matter, nor does it matter in what shape you are just now. Names and shapes change incessantly. Know yourself to be the changeless witness of the changeful mind. That is enough.
- Generally, what causes suffering is wrong and what removes it, is right. The body and
the mind are limited and therefore vulnerable; they need protection which gives rise to fear. As long as you identify yourself with them you are bound to suffer; realise your independence and remain happy. I tell you, this is the secret of happiness. To believe that you depend on things and people for happiness is due to ignorance of your true nature; to know that you need nothing to be happy, except self-knowledge, is wisdom.

- Q: So even a jnani has his problems!
M: Yes, but they are no longer of his own creation. His suffering is not poisoned by a sense of guilt. There is nothing wrong with suffering for the sins of others. Your Christianity is based on this.
Q: Is not all suffering self-created?
M: Yes, as long as there is a separate self to create it. In the end you know that there is no sin, no guilt, no retribution, only life in its endless transformations. With the dissolution of the personal 'I' personal suffering disappears. What remains is the great sadness of compassion, the horror of the unnecessary pain.
- Q: How can one remain happy among so much suffering?
M: One cannot help it - the inner happiness
is overwhelmingly real. Like the sun in the sky, its expressions may be clouded, but it is never absent.

94. You are Beyond Space and Time
Questioner: You keep on saying that I was never born and will never die. If so, how is it that I see the world as one which has been born and will surely die?
Maharaj: You believe so because you have never questioned your belief that you are the body which, obviously, is born and dies. While alive, it attracts attention and fascinates so completely that rarely does one perceive one's real nature. It is like seeing the surface of the ocean and completely forgetting the immensity beneath. The world is but the surface of the mind and the mind is infinite. What we call thoughts are just ripples in the mind. When the mind is quiet it reflects reality. When it is motionless through and through, it dissolves and only reality remains. This reality is so concrete, so actual, so much more tangible than mind and matter, that compared to it even diamond is soft like butter. This overwhelming actuality makes the world dreamlike, misty, irrelevant. - Q: This world, with so much suffering in it, how can you see it as irrelevant. What callousness!
M: It is you who is callous, not me. **If your world is so full of suffering, do something about it; don't add to it through greed or indolence.** I am not bound by your dreamlike world. In my world the seeds of suffering, desire and fear are not sown and suffering does not grow. My world is free from opposites, of mutually distinctive discrepancies; harmony pervades; its peace is rocklike; this peace and silence are my body.

Q: What you say reminds me of the dharmakaya of the Buddha.

M: Maybe. We need not run off with terminology. Just see the person you imagine yourself to be as a part of the world you perceive within your mind and look at the mind from the outside, for you are not the mind. After all, your only problem is the eager self-identification with whatever you perceive. Give up this habit, remember that you are not what you perceive, use your power of alert aloofness. See yourself in all that lives and your behaviour will express your vision. Once you realise that there is nothing in this world, which you can call your own, you look at it from the outside as you look at a play on the stage, or a picture on the
screen, admiring and enjoying, but really 
unmoved. As long as you imagine yourself 
to be something tangible and solid, a thing 
among things, actually existing in time and 
space, short-lived and vulnerable, naturally 
you will be anxious to survive and 
increase. But when you know yourself as 
beyond space and time - in contact with 
them only at the point of here and now, 
otherwise all-pervading and all-containing, 
unapproachable, unassailable, invulner-
able - you will be afraid no longer. Know 
yourself as you are - against fear there is 
no other remedy. You have to learn to 
think and feel on these lines, or you will 
remain indefinitely on the personal level of 
desire and fear, gaining and losing, 
growing and decaying. A personal problem 
cannot be solved on its own level. The very 
desire to live is the messenger of death, 
as the longing to be happy is the outline of 
sorrow. The world is an ocean of pain and 
fear, of anxiety and despair. Pleasures are 
like the fishes, few and swift, rarely come, 
quickly gone. A man of low intelligence 
believes, against all evidence, that he is an 
exception and that the world owes him 
happiness. But the world cannot give what 
it does not have; unreal to the core, it is of
no use for real happiness. It cannot be otherwise. We seek the real because we are unhappy with the unreal. Happiness is our real nature and we shall never rest until we find it. But rarely we know where to seek it. Once you have understood that the world is but a mistaken view of reality, and is not what it appears to be, you are free of its obsessions. Only what is compatible with your real being can make you happy and the world, as you perceive it, is its outright denial.

Keep very quiet and watch what comes to the surface of the mind. Reject the known, welcome the so far unknown and reject it in its turn. Thus you come to a state in which there is no knowledge, only being, in which being itself is knowledge. To know by being is direct knowledge. It is based on the identity of the seer and the seen. Indirect knowledge is based on sensation and memory, on proximity of the perceiver and his percept, confined with the contrast between the two. The same with happiness. Usually you have to be sad to know gladness and glad to know sadness. True happiness is uncaused and this cannot disappear for lack of stimulation. It is not the opposite of
sorrow, it includes all sorrow and suffering.

Q: How can one remain happy among so much suffering?
M: One cannot help it - the inner happiness is overwhelmingly real. Like the sun in the sky, its expressions may be clouded, but it is never absent.

Q: When we are in trouble, we are bound to be unhappy.
M: Fear is the only trouble. Know yourself as independent and you will be free from fear and its shadows.

- All your going and coming, seeking pleasure, loving and hating - all this shows that you struggle against limitations, self-imposed or accepted. In your ignorance you make mistakes and cause pain to yourself and others, but the urge is there and shall not be denied. The same urge that seeks birth, happiness and death shall seek understanding and liberation. It is like a spark of fire in a cargo of cotton. You may not know about it, but sooner or later the ship will burst in flames. Liberation is a natural process and in the long run, inevitable. But it is within your power to bring it into the now.

- Real happiness is not vulnerable, because it does not depend on circumstances.
Most of our karma is collective. We suffer for the sins of others, as others suffer for ours. Humanity is one. Ignorance of this fact does not change it. We could have been much happier people ourselves, but for our indifference to the sufferings of others.

Q: What makes one earnest?
M: Compassion is the foundation of earnestness. Compassion for yourself and others, born of suffering, your own and others.

Q: Must I suffer to be earnest?
M: You need not, if you are sensitive and respond to the suffering of others, as Buddha did. But if you are callous and without pity, your own suffering will make you ask the inevitable questions.

- I am glad you have abandoned the I-am-the-body idea, the main source of error and suffering.

Nisargadatta Maharaj - I AM THAT

Accept whatever comes to you woven in the pattern of your destiny, for what could more aptly fit your needs? Marcus Aurelius

The great art of life is sensation, to feel that we exist, even in pain. Lord Byron
Consciousness, yours and mine, is quite independent of both time and space. And after death you are simply aware of the greater powers of consciousness that exist within you all the time. Since they do, of course, you can discover them now and learn to use them. This will directly assist you in after-death experience. You will not be nearly so startled by the nature of your own reactions if you understand beforehand for example that your consciousness not only is not imprisoned by your physical body, but can create other portions at will. Those who "overidentify" their consciousness with their body can suffer self-created torment for no reason, lingering about the body. Indeed, quite the forlorn soul, thinking it has no other place to go. You are, as I said earlier, a spirit now; and that spirit has a consciousness. The consciousness belongs to the spirit then, but the two are not the same. The spirit may turn its consciousness off and on. By its nature consciousness may flicker and fluctuate, but the spirit does not. I do not particularly like the word "spirit" because of several implications attached to it, but it suits our purposes in that the word does imply an independ-
ence from physical form. Consciousness does not refresh itself in sleep. It is merely turned in another direction. Consciousness does not sleep then in those terms and while it may be turned off it is not like a light. Turning it off does not extinguish it in the way that a light disappears when a switch is turned. Following the analogy, if consciousness were like a light that belonged to you, even when you switched it off, there would be a sort of twilight, but not darkness. The spirit, therefore, is never in a state of nothingness, with its consciousness extinguished. It is very important therefore that such be realized.

- A chronically ill existence, for example, might also be a measure of discipline, enabling you to use deeper abilities that you ignored in a life of good health. The perfectly happy life for example, on the surface, may appear splendid, but it may also be basically shallow and do little to develop the personality. The truly happy existence, however, is a deeply satisfying one that would include spontaneous wisdom and spiritual joy. I am not saying, in other words, that suffering necessarily leads to spiritual fulfillment, nor that all
illness is accepted or chosen for such a purpose, for this is not the case. Illness is often the result of ignorance and lazy mental habits. Such a discipline may be adopted however by certain personalities who must take strong measures with themselves because of other character-istics.
- Though I yelled at my children and screamed sometimes in rage against the elements, I was struck through with the magnificence of existence, and learned more about true spirituality than I ever did as a monk. This does not mean that poverty leads to truth, or that suffering is good for the soul.

Jane Roberts - SETH SPEAKS

Amid the confusions and despairs of a desolate epoch wherein the structure of civilization has tumbled over our heads like a house - built of thin cards, it is the inescapable duty of whoever knows that a high Hope exists for mankind to speak the lost word for the sake of those who will listen. Therefore those of us who do care for humanity's true welfare must put* forward such ideas, must burn reverent tapers before them not for ourselves done but for others also, for men live by their dominant ideas however fals or however
true these maybe. *I write for the few who, awakened by the world war into seeing that neither dead materialism nor blind mysticism can alone suffice, have had many a question brought to their lips and who therefore seek a higher truth which what is of worth in both views and yet transcends their defects. Men must come and knock at the doors of such a school out of their own interior prompting, out of their own hard reflections upon the meaning of the afflictions and elations of life, out of their own awakened desire to suffer blindly no longer. They must come the condition written of by Virgil: "Weary of everything except to understand". And the awful experiences of this war-mangled era, with its living horrors and buried hopes, will have brought not a few amongst mankind nearer to such a condition. If these thoughts were really to far out of the world to reach the people who are haplessly inside it, then they would have no right to lift a pen and stir ink. But because mind is the unacknowledged basis of all living, knowledge of the truth about mind cannot do other than provide a better support to such living. Paul Brunton

- THE WISDOM OF THE OVERSELF
All existence is choice; only in aloneness there is no choice. Choice, in every form, is conflict. Contradiction is inevitable in choice; this contradiction, inner and outer breeds confusion and misery. To escape from this misery, gods, beliefs, nationalism, commitment to various patterns of activities become compulsive necessities. Having escaped, they become all important and escape is the way of illusion; then fear and anxiety set in. Despair and sorrow is the way of choice and there is no end to pain. Choice, selection, must always exist as long as there is the chooser, the accumulated memory of pain and pleasure, and every experience of choice only strengthens memory whose response becomes thought and feeling. Memory has only a partial significance, to respond mechanically; this response is choice. There is no freedom in choice. You choose according to the background you have been brought up in, according to your social, economic, religious conditioning. Choice invariably strengthens this conditioning; there is no escape from this conditioning, it only breeds more suffering.

J. Krishnamurti
THE WAY OF THE CROSS

There are many accounts of people who say they have found God through their deep suffering, and there is the Christian expression “the way of the cross,” which I suppose points to the same thing. We are concerned with nothing else here. Strictly speaking, they did not find God through their suffering, because suffering implies resistance. They found God through surrender, through total acceptance of what is, into which they were forced by their intense suffering. They must have realized on some level that their pain was self-created.

How do you equate surrender with finding God?

Since resistance is inseparable from the mind, relinquishment of resistance - surrender - is the end of the mind as your master, the impostor pretending to be “you,” the false god. All judgment and all negativity dissolve. The realm of Being, which had been obscured by the mind, then opens up. Suddenly, a great stillness arises within you, an unfathomable sense of peace. And within that peace, there is great joy. And within that joy, there is love. And at the innermost core, there is the
sacred, the immeasurable, That which cannot be named. I don’t call it finding God, because how can you find that which was never lost, the very life that you are? The word God is limiting not only because of thousands of years of misperception and misuse, but also because it implies an entity other than you. God is Being itself, not a being. There can be no subject-object relationship here, no duality, no you and God. God-realization is the most natural thing there is. The amazing and incomprehensible fact is not that you can become conscious of God but that you are not conscious of God. The way of the cross that you mentioned is the old way to enlightenment, and until recently it was the only way. But don’t dismiss it or underestimate its efficacy. It still works.

The way of the cross is a complete reversal. It means that the worst thing in your life, your cross, turns into the best thing that ever happened to you, by forcing you into surrender, into “death,” forcing you to become as nothing, to become as God - because God, too, is no-thing.

At this time, as far as the unconscious majority of humans is concerned, the way of the cross is still the only way. They will
only awaken through further suffering, and enlightenment as a collective phenomenon will be predictably preceded by vast upheavals. This process reflects the workings of certain universal laws that govern the growth of consciousness and thus was foreseen by some seers. It is described, among other places, in the Book of Revelation or Apocalypse, though cloaked in obscure and sometimes impenetrable symbology. This suffering is inflicted not by God but by humans on themselves and on each other as well as by certain defensive measures that the Earth, which is a living, intelligent organism, is going to take to protect herself from the onslaught of human madness. However, there is a growing number of humans alive today whose consciousness is sufficiently evolved not to need any more suffering before the realization of enlightenment. You may be one of them.

- Enlightenment through suffering - the way of the cross - means to be forced into the kingdom of heaven kicking and screaming. You finally surrender because you can’t stand the pain anymore, but the pain could go on for a long time until this happens. Enlightenment consciously chosen means
to relinquish your attachment to past and future and to make the Now the main focus of your life. It means choosing to dwell in the state of presence rather than in time. It means saying yes to what is. You then don’t need pain anymore. How much more time do you think you will need before you are able to say “I will create no more pain, no more suffering?” How much more pain do you need before you can make that choice? If you think that you need more time, you will get more time - and more pain. Time and pain are inseparable.

- Anything “bad” that happens in your life - use it for enlightenment. Withdraw time from the illness. Do not give it any past or future. Let it force you into intense present-moment awareness - and see what happens. Become an alchemist. Transmute base metal into gold, suffering into consciousness, disaster into enlightenment. Are you seriously ill and feeling angry now about what I have just said? Then that is a clear sign that the illness has become part of your sense of self and that you are now protecting your identity - as well as protecting the illness. The condition that is labeled “illness” has nothing to do with who you truly are.
When disaster strikes
As far as the still unconscious majority of the population is concerned, only a critical limit-situation has the potential to crack the hard shell of the ego and force them into surrender and so into the awakened state. A limit-situation arises when through some disaster, drastic upheaval, deep loss, or suffering your whole world is shattered and doesn’t make sense anymore. It is an encounter with death, be it physical or psychological. The egoic mind, the creator of this world, collapse. Out of the ashes of the old world, a new world can then come into being. There is no guarantee, of course, that even a limit-situation will do it, but the potential is always there. Some people's resistance to what is even intensifies in such a situation, and so it becomes a descent into hell. In others, there may only be partial surrender, but even that will give them a certain depth and serenity that were not there before. Parts of the ego shell break off, and this allows small amounts of the radiance and peace that lie beyond the mind to shine through.

Eckhart Tolle - THE POWER OF NOW
- A Guide to Spiritual Enlightenment
Secrets of happiness
Why do we have lives filled with turmoil, desperation, and anxiety? Why are we always pushing ourselves and others? Why do we have only small dribbles of peace, love, and happiness? Why is it that human beings are characterized by bickering and turmoil that make animals' relationships with their own species seem peaceful in comparison? The answer is so simple - but it is sometimes difficult for us to really understand because almost every way we were taught to work toward happiness only reinforces the feelings and activities that make us unhappy. This is a central point that must be understood. The ways we were taught to be happy can't possibly work. Unless we see this point clearly, we cannot progress to higher consciousness. Here's why. Most of us assume that our desires (backed up by our emotional feelings) are the true guides to doing the things that will make us happy. But no one has yet found happiness by using emotion- backed desires as guides. Flashes of pleasure, yes; happiness, no. Our wants and desires are so seductive. . . . They masquerade as "needs" that must be satisfied so we can be happy at
They lead us from one illusion of happiness to another. - The Twelve Pathways to Higher Consciousness can show you how to accelerate your spiritual development and enable you to begin a new life of Living Love. These Pathways can show you the way to find the beauty and happiness that is hidden within you. You were erroneously taught that happiness lies in getting people and things outside of you lined up exactly to suit your desires. But our desires multiply so much faster than our capacity to satisfy them! In the Living Love System, an addiction is any desire that makes you upset or unhappy if it is not satisfied. *Life is warning you to get rid of an addiction* every time you are emotionally uncomfortable in any way. Even if an addiction brings you pleasure, that pleasure is usually short-lived. For you will then begin to perceive *threats* to that pleasure, and you will worry about changes in your life that will deprive you of the pleasure. And you compare today's pleasure with yesterday's pleasure - and often find today's pleasure is not quite as satisfying. All of this keeps you out of the here and now. You make a giant step toward higher consciousness when you become fully aware of the price in happiness...
you must pay for each addiction. You can enjoy the same actions and experiences completely when you uplevel the addiction to the status of a preference. As you become increasingly aware of how your consciousness operates, you will be able to distinguish between your biocomputer and the programing that your biocomputer uses.

- **Link the suffering with the addiction to get the intellectual and emotional insight that it is our addictive demand that is causing your suffering.**

- An addiction is a programming (or operating instruction to your biocomputer) that triggers uncomfortable emotional responses and excites your consciousness if the world does not fit the programmed pattern in your mind. The identifying characteristic of an addiction is that if your desire is not fulfilled, you respond emotionally in a computer-like way and automatically play out a program of anger, worry, anxiety, jealousy, fear, etc. That which you emotionally avoid is just as much an addiction as is something you desire. . . - Why do addictions destroy happiness? Are there some harmless addictions? Can't I have even one addiction? Aren't there good addictions like addictions for love, knowledge,
or consciousness growth?
Of course you can have one addiction - or any number you want, but for each one you pay a price in lost happiness. Since an addiction is backed up by the full rush of your emotions, each addiction from time to time puts you in a state of emotional warfare with yourself and others. They dominate your consciousness and keep you from perceiving clearly. Addictions separate you from others, for everyone is instantly valued by the degree to which you suspect threat or support. Addictions are not needed because you can do the same things and enjoy the same life experiences on a non-addictive basis. Through higher consciousness, you can have every beautiful experience that life offers you. All things in the world around us are constantly changing. Our bodies and minds are constantly changing. These changes, moment by moment, month by month, year by year, affect our ability to make the flow of our life conform to the arbitrary addictive patterns that we desire and expect. So we're caught in an absolutely endless moment-to-moment struggle to make the outside world fit in with our addictions. And it is always a futile struggle in the end. No one that ever lived has ever
had enough power, prestige, or knowledge to overcome the basic condition of all life - *you win some and you lose some*. The operation of our lower consciousness feelings is such that even if we satisfy many addictions during a day, the one addiction that was not satisfied will prey on our consciousness and make us unhappy. There is just no way to win the battle of our addictions. There are no addictions without unhappiness, although with the higher addictions (love and consciousness growth) you experience less suffering than with the lower level addictions of security, sensations, and power. As long as you have addictions, your exquisite biocomputer - your mind - will be dominated by the vain attempt to help you find happiness by manipulating the world around you into fitting your addictions. A mind dominated by addictions is not able to tune in to the finer vibrations of the surrounding people and things - just as a drummer who plays too loudly can keep you from hearing the violins and flutes of a symphony. To be fully here and now, you must be able to experience all of the instruments of life symphony. To live in the beauty of higher consciousness, you must be able to perceive both the grosser and the
more subtle aspects of the world around you. Addictions are not evil or bad - they just cost you too much in lost perceptiveness, wisdom, effectiveness, and happiness.

- Expand your love, your consciousness, and your loving compassion by experiencing everything that everyone does or says as though you had done or said it. Ken Keys, Jr. - HANDBOOK TO HIGHER CONSCIOUSNESS

- If your big, crushing bag of addictions and demands doesn't get smaller... your life will never work optimally. Fulfillment and inner peace will elude you... If you stumble... it's okay. Just get up and go on. DON'T BE ADDICTED TO NOT STUMBLING. - Don't get trapped in a separating habit of trying to preach to other people about how they should operate their consciousness. Just successfully demonstrate it in your own life. As you uplevel your demanding programming to preferential programming, by your own example you will be able to interest other people in getting rid of their addictions. Don't use Living Love as another means of trying to manipulate and control the human beings around you. Ken Keys, Jr. - YOUR LIFE IS A GIFT - So Make the Most of It!
- We can grow from any experience, and we can transcend any experience.
- Something very beautiful happens to people when their world has fallen apart: a humility, a nobility, a higher intelligence emerges at just the point when our knees hit the floor. Perhaps, in a way, that's where humanity is now: about to discover we're not as smart as we thought we were, will be forced by life to surrender our attacks and defenses which avail us of nothing, and finally break through into the collective beauty of who we really are.
- Healing occurs in the present, not the past. We're not held back by the love we didn't receive in the past, but by the love we're not giving in the present.
- Rather than accepting that we are the loving beings that He created, we have arrogantly thought that we could create ourselves, and then create God. Because we are angry and judgmental, we have projected those characteristics onto Him. We have made up a God in our image. But God remains who He is and always has been: the energy, the thought of unconditional love.
- Our greatest fear is not that we are
inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? Your playing small does not serve the world. We were born to make manifest the glory of God that is within us. And as we let our own light shine, we unconsciously give other people permission to do the same.

- But peace isn’t determined by circumstances outside us. Peace stems from forgiveness. Pain doesn’t stem from the love we’re denied by others, but rather from the love that we deny them.

- People are not perfect - that is, they do not yet express externally their internal perfection. . . - - Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light that most frightens us. We ask ourselves, “Who am I to be brilliant, gorgeous, talented, fabulous?” Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine as
children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. **And as we let our own light shine, we unconsciously give other people permission to do the same.** As we're liberated from our own fear, our presence automatically liberates others. *Marianne Williamson*

- **Enlightenment through suffering.** This might also be called the “why me?” path. Events occur, suffering takes place, and something is learned. But when suffering is our only teacher, we shut off the possibility of the miraculous.

- **Enlightenment through outcome.** In this path we have goals and ambitions that make sense of life. While superior to enlightenment through suffering, we must still be reactive and struggle, missing out on the higher awareness that creates magic.

- **Enlightenment through purpose.** Every thing in the universe has a purpose, and by living according to our true purpose we begin to walk in step with it, magically creating what we want instead of battling against life. *Wayne Dyer - REAL MAGIC: CREATING MIRACLES IN EVERYDAY LIFE*
'By virtue of having been born into your body, you have become a recognizable being. You have separated your consciousness from the great all and nothing - from God, from your own true self. You have fallen out of the divine, paradisiacal, original state - in which all possibilities of manifestation including all plants, all animals and man himself, are still within the all-embracing unity - into the world of many forms and differentiations. You have become a manifestation, a created form. Consequently everything you are here on the earthly plane is only the recognizable half of unity, made up of good and evil. And since your consciousness has been placed in your body, you have awakened in this body, that is, your consciousness has become identical with the body. 'To eat of something is to become identical with it; for what you eat is what you will consist of, what you will be. Through identifying itself with your body, your consciousness has - symbolically - eaten of the fruits of the tree of the knowledge of good and evil and by the same token become subject to the kingdom of death. 'But now listen to the good news: Your body is the result of separation; it is only
the visible half of your own true self. The other half has remained in the unmanifested, unconscious part of your being. By uniting these two complementary halves with each other, you can return to divine unity! It is impossible to experience this unity physically, that is, to make your invisible unconscious visible and physical also, and unite the two halves together. For one consciousness cannot animate two bodies. To try to experience unity in this way would mean death. By virtue of the very fact that the body has become visible and recognizable because it has separated itself from its complementary half, the reunion in this way would have to involve the death of the body. Nevertheless you still can experience, in the body, this divine reunion with your complementary half: In a state of consciousness! You can expand your consciousness until you make the unconscious part of you completely conscious, until you consciously experience the unmanifested, invisible half of yourself, and in this way achieve divine unity in your consciousness. Even while your body remains in the visible world of the created, you can merge your consciousness with your own true self, out of
which you have fallen, thus forming the perfect unity. In this way, right here in this earthly existence, you can experience bliss - experience God - be God.

'This striving for reunion is in everything that has been created. Every creature seeks its complementary half in order to re-unite with it. The positive-male forms seek the negative-female forms and vice versa. This tendency on the part of positive and negative force even makes up the basic structure of matter. In actual fact, there couldn't be any matter at all without this tendency; for this striving towards unity - towards the state of being God - makes up the attractive power between positive and negative forces, and the whole world is built on this striving to attain the divine, primordial state. This striving itself is the source of all power in the manifested world. Nature uses it and, projected into the body, it is the basis of sexual power.

'As long as a creature seeks its complementary half outside itself, in the created, recognizable world, it will never find unity, simply because its complementary half isn't outside itself, manifested, separate from itself, but on the contrary,
unseparated from itself, in its own unmanifested part, in its unconscious] No creature could exist if it did not have its other half in the unmanifested. Take yourself for example, little daughter. The opposite of everything you are and manifest in your conscious part is contained in your unconscious part which nevertheless belongs to you, and which you are just as much as you are your conscious, manifested part. You don't find your complementary part outside yourself - in a man of flesh and blood, for example, but in the unconscious part of your true self. When you unite in your consciousness two halves of yourself, you've found your way back into the infinite all and nothing, you've become identical with God again!

'Through this union which takes place in your consciousness, the eternal longing of your manifested being ceases because it has found its complementary half and merged into unity with it; and for this reason the sexual desire of your body also ceases once and for all. You become complete within yourself. Right here in this physical existence, you experience the divine state: Immortality, bliss - fulfilment!
And inasmuch as the same one, individual being lives in all creatures, you simultaneously become identical with the true self of every creature when you awaken within your own true self. You will achieve unity with God and simultaneously unity with the entire universe. You will lift your consciousness out of your body, out of your personal being, and experience all-inclusive cosmic consciousness. You will feel yourself as the "I" - the self - in every creature, in the entire universe, in God. This means you will again be eating of the fruit of the tree of life! Then you will have moved out of the world of effects into the world of causes, out of the realm of the transitory into the realm of the eternal, out of the created into the creative, out of the realm of death into the realm of life. In short, you will have achieved your resurrection in eternal being. And that is initiation!

Elisabeth Haich - INITATION

And what are man and woman but the single Man unconscious of his singleness and so cloven in twain and made to quaff the gall of Duality that he may yearn for the nectar of Unity; and yearning, seek it with a will; and seeking, find it and posses it,
conscious of its surpassing liberty?
Let the stallion whinny to the mere, and the doer call to the buck. Nature herself urges them on and blesses and applauds their act, for they are conscious of no higher destiny as yet than that of self-reproduction.
Let men and women who are yet not far from the stallion and the mare, and from the buck and the doe, seek each the other in the dark seclusions of the flesh. Let them alloy the licentiousness of the bedchamber with the license of wedlock. Let them take joy in the fertility of their backs and the fecundity of their wombs. Let them propagate the species. Nature herself is glad to be their sponsor and midwife; and Nature spreads them couches of roses forgetting not the pricks.
But men and women yearners must realize their unity even while in the flesh; not by communion of the flesh, but by the Will to Freedom from the flesh and all the impediments it places in their way to perfect Unity and Holy Understanding.
You often hear men speak of ‘human nature’ as if it were a rigid element; well measured, well defined, exhaustively explored and firmly bounded on all sides by something they call Sex. To gratify sex
passions is human nature. But to harness their turbulent on rush and use it as a means for overcoming sex is to go decidedly against human nature, and suffer in the end. So they say. Lend not an ear to their prattle.

Too vast is Man and too imponderable his nature. Too varied are his talents, and too inexhaustible his strength. Beware of those who attempt to set him boundaries.

The flesh, to be sure, levies on Man a heavy tribute. But he pays it only for a time. Who of you would be a vassal all eternity? Which vassal does not dream of throwing off the yoke of his prices and then relieve himself of tribute paying?

Man was not born to be a vassal, not even to his manhood. And Man is every yearning for freedom from vassalage of every kind. And freedom shall surely be his.

What is blood relationship to one who wills to overcome? A tie which must be broken with a will.

The overcomer feels his blood related to all blood. Therefore is he tied to none.

Let the non-yearners reproduce the race. The yearners have another race to propagate - even the race of overcomers.

The race of overcomers descends not from
back and womb. Rather does it ascend from celibate hearts, whose blood is commanded by a doubtless will to overcome?
I know that you and many more like you throughout the world have taken vows of celibacy. The race of overcomers descends not from back and womb. Rather does it ascend from celibate hearts, whose blood is commanded by a doubtless will to overcome?
I know that you and many more like you throughout the world have taken vows of celibacy. Yet are not far from being celibate, as witnesses Zamora’s last night’s dream. Not celibate are they who wear monastic garb and shut themselves away behind thick walls and massive iron gates. Many a monk and nun are lewder than the lewdest, thought their flesh swear - and very truthfully - that it never communed with any other flesh. But celibate are they whose hearts and minds are celibate, whether they be in cloisters, or in the public marts. The Overcomer do I preach - Man unified and master of himself. And each of you shall be an overcomer ere Mirdad lifts himself from your midst. . . - - But you, my
Companions, must cleanse your hearts of every dark and evil passion that the Omniwill may find you fit to carry to the suffering world the joyful message of relief from suffering; the message of overcoming; the message of Freedom through Love and Understanding.

Mikhail Naimy - THE BOOK OF MIRDAD

Man acts in the end according to his knowledge. If it be said that many intellectuals are notorious for shaming their knowledge by their deeds, we reply that what they possess is theory, not knowledge. Therefore when the teaching that he will inevitably receive the results of his actions wins acceptance through thoroughly satisfying the rational need of knowledge and the emotional need of justice; when this idea attains a certain degree of heartfelt force and intellectual clearness; when its innate truth is recognized as credible and its fairness as consoling, and when it begins to become dynamic in the world-outlook of a man; it will then not only begin to exert influence on his exterior life but cannot even be stopped from influencing it. Where it apparently fails to do so, it is always either because the acceptance is merely superficial and vocal or because
innate selfishness and undisciplined passion assert themselves in the subconscious character. In the first case the doctrine is known only by decayed tradition or by parrot-like hearsay, as so often happens in the East. Through its conventional acceptance it has never been turned into profound conviction and consequently has lost much of its ethically disciplinary edge. In the second case the complexes are at work without a man's awareness and prevent him from giving full weight to the doctrine. This said, it is axiomatic that man tends to do ultimately what he thinks and feels. With the significance of his sufferings properly understood and the needful adjustments in action, character or intelligence properly made, he may seek and keep that mental equilibrium which is inner peace. In making these truths his own he will face the hardships of life with fortitude and the inevitability of death with serenity. Thus he can learn to move with an undaunted heart amid earthly troubles and with an unruffled mind amid earthly joys not because he seeks ostrich-like to forget the one and reject the other but because he seeks sage-like to understand them. For in the words of a Mongolian text,
"Whoso bears joy and sorrow with even mind has spirituality, although he may outwardly seem a worldling." It would be easy to mistake such a serenity either for mere smugness or for shallow optimism. It cannot be the first because it is too conscious both of the defects of possessor and the miseries of mankind. It cannot be the second because it is born of truth, not of emotional self-deception. It is a quality which merges after long philosophical practice. It smiles only because it understands, not because it is emotionally basking in the rays of temporary good fortune. Every flower has such serenity because every flower is a philosopher. When it is born it finds itself smothered in the dark earth, with gloom all around and obstacles hemming it in. Nevertheless it struggles bravely upward. It has a natural faith, an inward urge (as all true philosophers have) that somewhere ahead there is welcome light and cooling air. And it is patient. Whilst it is growing upward it is calmly waiting. And so one day it adds its quota of vivid colour, its measure of heart-catching beauty to the common good. Now if it were a materialist, if it continually looked downward and believe only in the darkness
around, then it would never live to see sunshine. Every man who adopts a materialistic attitude puts himself in this position. He is born to see and to welcome the Light, the Good, the Beautiful, but stubbornly remains in self-bound darkness. He is born to co-operate with Nature, to work with her and secure her abundance of latent gifts yet he opposes here very where and endures endless suffering because of this divorce. There are moments when something within tells him that whatever exists, there is yet a better that wherever he finds himself there is yet a land of promise and that the best of all is intangible and invisible. Nevertheless he denies the voice because he cannot immediately see the Better and cannot instantly realize the Promise. So long as he will not listen to it but prefers to listen to the voices of other men as blind and as ignorant as himself, so long must the perforce remain agitated by sorrows today and joys tomorrow, so long shall he be a stranger to the serenity of a divine life.

Paul Brunton

- THE WISDOM OF THE OVERSELF
- There is only one reason why we are here on earth, and that is to find our true
Spiritual Self, our true Inner Being. Unless we do find this we come back again and again, and suffer until we do find it. - Our life is simply a spiritual education, and suffering is part of this. We must keep up hope, whether we suffer or whether the world suffers, and realize that nothing can endure permanently. All suffering must come to an end, as night ends when dawn arrives. Paul Brunton - THE INNER REALITY

If you want the truth, I’ll tell you the truth: Listen to the secret sound, the real sound, which is inside you. Kabir
Many have died; you also will die. The drum of death is being beaten. The world has fallen in love with a dream. Only sayings of the wise will remain. Kabir
Look upon life and death; there is no separation between them, The right hand and the left hand are one and the same. Kabir
As long as a human being worries about when he will die, and what he has that is his, all of his works are zero. When affection for the I-creature and what it owns is dead, then the work of the Teacher is over. Kabir
II. 24. hamsd, kaho purdtan bat
TELL me, O Swan, your ancient tale. From what land do you come, O Swan? to what shore will you fly? Where would you take your rest, O Swan, and what do you seek? Even this morning, O Swan, awake, arise, follow me! There is a land where no doubt nor sorrow have rule: where the terror of Death is no more. There the woods of spring are a-bloom, and the fragrant scent "He is I" is borne on the win: There the bee of the heart is deeply immersed, and desires no other joy. Kabir

- Look upon life and death; there is no separation between them, The right hand and the left hand are one and the same.

- I have known in my body the sport of the universe: I have escaped from the error of this world. The inward and the outward are become as one sky, the Infinite and the finite are united: I am drunken with the sight of this All!

This Light of Thine fulfils the universe: the lamp of love that burns on the salver of knowledge. Kabir says: "There error cannot enter, and the conflict of life and death is felt no more." KABIR'S POEMS
Death and suffering

It is not that we are given a short life but we make it short, and we are not ill-supplied but wasteful of it. Seneca

Dying can be a time of learning and growth; a time of deepening our love, our awareness of what is important in life, and our faith and commitment to spiritual beliefs and practices. Death can even be an opportunity to gain insight into the true nature of ourselves and all things, an insight that will enable us to become free from all suffering. People may fear that accepting and thinking about death will make them morbid, or spoil their enjoyment of life's pleasures. But surprisingly, the opposite is true. Denying death makes us tense; accepting it brings peace. And it helps us become aware of what is really important in life - for example, being kind and loving to others, being honest and unselfish - so that we will put our energy into those things and avoid doing what would cause us to feel fear and regret in the face of death. - Sangye Khadro (Kathleen McDonald) - PREPARING FOR DEATH AND HELPING THE DYING, 1999
Memento mori – Remember death

“bhor jhow si”- "not running away is death". This saying was originally coined by Bhante Suvanno on meeting a fellow monk as a form of friendly greeting. The Intrinsic meaning is: "not getting away from samsara is to return to the round of rebirth and hence suffering." Bhante Suvanno

- THE THIRTY-ONE PLANE OF EXISTENCE

Over the years, however, I found an answer that I could accept: just as there can be no spring without the cold of winter that comes before it - just as the glory of a sunrise would be nothing if it did not break through the darkness of night - so the pain of suffering must precede the triumph of new life. In finding this faith, I gradually overcame my fear of dying. . .

- Having witnessed the final moments of many dying people, I have sensed the nearness of another place - call it eternity, heaven, the kingdom of God, or whatever - and according to hospice workers and others quoted in the book Final Gifts, this is a common experience among those who provide end-of-life care. Johann Christoph Arnold - BE NOT AFRAID - Overcoming the fear of death
Now, there are two ways of asking a question: you may ask a question when you are in the intensity of suffering, or you may ask a question intellectually, when you are bored and at your ease. One day you want to know intellectually; another day you ask because you suffer and want to know the reason for the suffering. You can really know only when you question in the intensity of suffering, when you do not desire to escape from suffering, when you meet it face to face; only then will you know the value of my answer, its human value for man. J. Krishnamurti

The acceptance of suffering is a journey into death. Facing deep pain, allowing it to be, taking your attention into it, is to enter death consciously. When you have died this death, you realize that there is no death - and there nothing to fear. Only the ego dies. Eckhart Tolle

- PRACTICING THE POWER OF NOW

There is no escape from suffering so long as one seeks his escape through the ego. J. Donald

_Hunger is the worst disease, conditioned things the worst suffering. Knowing this as it really is, the wise realize Nibbana, the highest bliss. DHAMMAPADA_
There is no repose for the mind except in the absolute; for feeling, except in the infinite; for the soul, except in the divine. Heroism is the brilliant triumph of the soul over the flesh, that is to say over fear: fear of poverty, of suffering, of calumny, of illness, of loneliness and of death. There is no real piety without heroism.

Maurice Maeterlinck 1862-1949

Life is short, and the time of death is uncertain; so apply yourselves to meditation. Avoid doing evil, and acquire merit, to the best of your ability, even at the cost of life itself. In short, act so that you will have no cause to be ashamed of yourselves; and hold fast to this rule. Milarepa 1052-1135

- Why not welcome Transition? Learn to glory in experience, which is the gift of wise old age, and look forward to the Great Adventure which confronts you. You know well - in your highest moments - that Transition means realisation without any physical plane limitations.

- The key to the overcoming of death and to the processes of realizing the meaning and nature of eternity and the continuity of life can with safety be revealed only when love holds sway over the human con-
Consciousness, and where the good of whole, and not the selfish good of the individual, comes to be the supreme regard. Only through love (and service as the expression of love) can the real message of Christ be understood and men pass on towards a joyful resurrection. (22-233) Alice Bailey

He who harbours in his heart love of truth will live and not die, for he has drunk the water of immortality. Buddha

Even this morning, O Swan, awake, arise, follow me! There is a land where no doubt nor sorrow have rule: where the terror of Death is no more. There the woods of spring are a-bloom, and the fragrant scent "He is I" is borne on the wind: There the bee of the heart is deeply immersed, and desires no other joy. Kabir

Know that death comes to everyone, and that wealth will sometimes be acquired, sometimes lost. Whatever griefs mortals suffer by divine chance, whatever destiny you have, endure it and do not complain. But it is right to improve it as much as you can, and remember this: Fate does not give very many of these griefs to good people. Pythagoras
He in whom desire has been stilled suffers no rebirth. After death, having attained to the highest, desiring only the Self, he goes to no other world. Realizing Brahman, he becomes Brahman. Freed from the body, he becomes one with the immortal spirit, Brahman, the Light eternal.

Brihadaranyaka Upanishad 4.4.6-7

He who sees all beings in his Self and his Self in all beings, he never suffers; because when he sees all creatures within his true Self, then jealousy, grief and hatred vanish. He alone can love. That AH-pervading One is self-effulgent, birthless, deathless, pure, untainted by sin and sorrow. Knowing this, he becomes free from the bondage of matter and transcends death. Transcending death means realizing the difference between body and Soul and identifying oneself with the Soul. When we actually behold the undecaying Soul within us and realize our true nature, we no longer identify ourself with the body which dies and we do not die with the body. Isa-Vasya-Upanishad
Questioner: It is because I have grown in intelligence that I would not tolerate my suffering again. What is wrong with suicide?

Maharaj: Nothing wrong, if it solves the problem. What, if it does not? Suffering caused by extraneous factors - some painful and incurable disease, or unbearable calamity - may provide some justification, but where wisdom and compassion are lacking, suicide can not help. A foolish death means foolishness reborn. Besides there is the question of karma to consider. Endurance is usually the wisest course.

Q: Must one endure suffering, however acute and hopeless?

M: Endurance is one thing and helpless agony is another. Endurance is meaningful and fruitful, while agony is useless.

Nisargadatta maharaj - I AM THAT

One who is involved with concepts suffers at the time of death. The intensity of suffering is in accordance with the meaning of concepts held on to.

Nisargadatta Maharaj - THE NECTAR OF IMMORTALITY

All suffering is due to the notion I-am-the-body. The understanding of oneself is the ending of suffering. Ramana Maharshi
B. What is Death?

*Bhagavan (Ramana)*. It is oblivion of one’s real nature. At this stage a visitor interrupted by asking whether suicide was a wrong act. *-Bh.* Killing the innocent body is certainly wrong. Suicide must be committed on the mind, where the suffering is deposited, and not on the body, which is insentient and feels nothing. The mind is the real culprit, being the creator of the anguish which tempts to suicide, but by an error of judgement, the innocent, insentient body is punished for it. S.S. Cohen

*GURU RAMANA MEMORIES AND NOTES*

- The man mourns another’s death. He need not do so. . . Mourning is not the index of true love. It betrays love of the object, of its shape only. That is not love. True love is shown by the certainty that the object of love is in the Self and that it can never become non-existent.

- Owing to I-am-the-body notion, death is feared as being the loss of oneself. Birth and death pertain to the body only but they are superimposed on the Self.

- Forgetfulness of your real nature is the present death; remembrance of it is the rebirth. It puts an end to successive births. Yours is the eternal life. Ramana Maharshi
The one who is aware of his divinity, while in the body, is in a state of bliss beyond description, transcending bondage and liberation. This is here and now. Ramana Maharshi - ESSENCE OF TEACHING

When in early 1949 Sri Ramana was diagnosed as having an incurable cancer, the long death struggle started, not for Sri Ramana, but for the devotees, because the people who really suffered and struggled to maintain his body were his devotees, not he himself. Although there was pain, it was not his pain. The fear of death had left him completely with his experience of enlightenment in Madurai. The death of the body was for him nothing more than the laying down of a burden. For his devotees, however, the thought of losing their master was unbearable. They therefore did everything in their power to try and prolong his life. They begged him repeatedly to heal himself and for a long time refused to accept that his end was near. The conflicting emotions of hope and despair alternated within them, until even the most reluctant was forced to accept that Ramana would soon die. In this tumult of emotions he acted as a calming influence, repeatedly explaining to his
devotees that they were the victims of a misconception, as he was not the body, but the eternal and unchanging Self. So where could he go? What change could there be in his presence and under his guidance? Why this desperate struggle for the body, which was in any case destined to be relinquished at the allotted hour? The full understanding of this truth could only develop within them gradually. As testimony to this we have the deeply moving accounts of those disciples who were in close contact with him and who experienced first-hand the last months of his life, such as S.S. Cohen, Suri Nagamma, Major Chadwick and Arthur Osborne, to name but a few.

Foreword by Alan Adams-Jacobs
- Ramana Maharshi is universally considered as the Greatest Sage that has been born, as an act of Divine grace, on this planet for a millennium. Not since Adi Shankarahas any Enlightened Being made such an impact on the spiritual development of our world both in the East and in the West. This beautifully written and most expertly translated major biography of the Great Master fully illustrates this claim, most convincingly and in no uncertain
manner. It is full of anecdotal history which brings to vivid life, the teachings and example of this supreme Spiritual Master. He lived an exemplary life, beyond any fault and blemish. He was an example of moral purity and intellectual clarity. He was an inspiring Poet and wise Philosopher, but above all he largely taught through Silence. This is the rarest gift, even amongst Great Sages, and is the hallmark of the highest, most evolved example of humanity. In his personal life he was a model of love and compassion embracing all who came to him with true equanimity, and never refused guidance to any who approached him. **He was revolutionary and radical because he made his simple unique Direct Path to Self Realization available to all men and women who were earnest in their quest. The only qualification was a strong desire for liberation from the bondage of suffering in an illusory world.** His simple method of Self Enquiry and Self Surrender did away with all the complicated and confusing spiritual practices and bizarre theories which have blurred and muddled the Path to Enlightenment for thousands of years. His way is available to every householder.
It is an open secret. The only qualification is sincerity, and a serious intent to make effort along the lines he suggested. He came to the Planet prepared to bring his message at one of the darkest times for our humanity when a great light was needed to restore the Dharma of Truth and Righteousness. His Maha-yoga embraces all the traditional paths of Devotion, Work, and Knowledge. It is available, without any change in life style for the ordinary householder. . . There is no longer any need to follow a monastic way to live a truly religious life in the twenty-first century.

(Foreword by Alan Adams-Jacobs for book by Gabriele Ebert - RAMANA MAHARSHI: HIS LIFE A BIOGRAPHY

- “Mother, where are the children you said you are sending? They have not yet arrived!” The divine Mother eventually sent eighteen great disciples. Later, when he had cancer and was to drop the body, he announced, “I will be born once more. I am going to be born as a beggar in my next life to alleviate the suffering of the people.” To this, his wife the Holy Mother Sarada Devi said, “I might not be coming.” Ramakrishna Paramahamsa replied, “You have no choice. When I come, all my
retinue will be born too."
- He plunged into Ramana Maharshi’s path of Self Enquiry. This repeatedly led to states of samadhi. When he had to return to his village, he prostrated and silently prayed, “Bhagavan, please pour grace on me so that I attain your holy feet. Make me your own and keep me ever at your feet.” This was not expressed verbally. Despite this, Bhagavan understood it and nodded his head and said, “Shari,” which means “yes” in Tamil. Later, Yogi Ramsuratkumar told me that this was the first Tamil word that he learnt. From then on, he used this word often in his life. Ordinarily, ”shari“ is translated as ”yes“. On this occasion, when Ramsuratkumar surrendered to his master, it meant, “Yes, I have accepted you.” During the summer of 1949, he came back and saw that Bhagavan was inflicted with cancer and was available only for a few hours every day. This pained him greatly and he was affected until he heard a devotee ask in his presence, “Bhagavan, I am pained to see you suffer.” Bhagavan laughed and said, “The questioner has been listening to the teaching for many years which emphasizes ”I am not the body“ and still he says I have got pain. Is this the
way to grasp the teaching? Am I the body?” This answer struck a deep chord in Ramsuratkumar’s heart and it solidified his earlier experience in Varanasi.

- My mother got cardiac asthma in 1980. She was suffering from a great deal of pain and was admitted to the local government general hospital. However, there was no suitable treatment for her condition. Even oxygen cylinders were not available in the hospital. During that time, instead of going around the hill at night as I usually did, I used to sleep in the hospital at night and return at around four in the morning to the ashram. On one such night, the chief doctor called me aside and warned me, “Your mother’s condition is critical. She will die. Take her to a bigger hospital in Chennai.” Although he spoke in a low voice, my mother had an idea of what the doctor told me. She called me and asked, “What did the doctor say?” I had no choice but to tell her. She said, “Give me your word on two things.” I nodded. She continued, “First promise me that under no circumstances will you take me away from Arunachala. My guru, Bhagavan, came to Arunachala and never left this place until he dropped his body. Likewise, do not
allow anybody to take me away from here, no matter what the circumstances are. Secondly, I must die when I am in a state of full consciousness. Please allow that to happen because if I die in that state, then I may not have any rebirth. Even if I scream in sheer agony, do not allow the doctors to give me morphine or any other sedative. Let my body suffer outwardly. Inwardly, I will have merged in silence.” I kept my promises even though the doctors chided me, “You are an educated fool. You claim to love your mother, but you are a rakshasa, a demon. Just look at her plight!” I bore it all without uttering a word. Before she left us, I prostrated before her and entreated, “Mother, are you going to leave me? What will I do?” I wept uncontrollably. She tried to soothe me, saying, “Do not cry. Be happy! The body has to die one day. Do not give such significance to this body. Shift your focus from my body to my state of being. Inwardly, I am immersed in peace. The being transcends both the body and the mind. Cling to the ever free being and allow the body and the mind to fade away as they should. By not pampering them, they remain your servant. You become
the master when you start paying sole attention to your inner being. My blessings are with you.” My mother further blessed me by adding, “Bhagavan will bless you. I gave you only your body. Bhagavan is your true mother.” With her third blessing she said, “Serve Bhagavan faithfully by practicing his teaching. His grace is his teaching.” When I sobbed uncontrollably, she comforted me by saying, “I constantly feel Bhagavan’s holy presence, Ganesa - that is enough for me.” She passed away fully conscious in the midst of all her kith and kin at the foot of Arunachala. I helped carry my mother’s body and we performed the final rites. My mother was a devotee who was a truly realized soul. V. Ganesan - RAMANA PERIYA PURANAM (Inner Journey of 75 Old Devotees)

When I realize wisdom beyond thought, I forget everything included in perceiver and perceived. Milarepa 1052-1135

Purity of body and clarity of mind, non-violence and selflessness in life are essential for survival as an intelligent and spiritual entity.

Nisargadatta Maharaj
Speaking generally, the new world gives the sensation of light, of life, of all-pervading conscious-ness, of joy. . . . But to a mind which is not prepared the same world will give a sensation of infinite darkness and terror. Moreover, the sensation of terror must come from the loss of every -thing real, from the disappearance of this world. **In order not to experience the terror of the new world, it is necessary to know it beforehand, either emotionally - through faith and love, or intellectually - by reason.** And in order not to experience terror at the loss of the old world, one should renounce it voluntarily before-hand, also either through faith or reason. It is necessary to renounce voluntarily all the beautiful bright world we live in, to admit that it is a mirage, a phantom, an unreality, deceit, illusion, maya. One should become reconciled to this unreality, not be afraid of it but rejoice in it. One should be stripped of everything. One should become POOR IN SPIRIT, i.e. make oneself poor by an effort of one's spirit. The beautiful Gospel symbol expresses the deepest philosophical truth:
- Blessed are the poor in spirit for theirs is the kingdom of heaven. - These words
become clear only if taken in the sense of renunciation of the material world. 'Poor in spirit' does not mean poor in the material sense, in the everyday meaning of the word; and it certainly does not mean poverty of the spirit. Spiritual poverty is renunciation of matter, such 'poverty' when a man has no ground under his feet and no sky over his head.

Foxes have holes, and birds of the air have nests, But the Son of man hath not where to lay his head. - This is the kind of poverty when a man is completely alone, because he begins to see other people, even the most near to him, his father, his mother, not as he saw them before, but differently, and renounces them because he sees real entities towards which he strives, just as in renouncing the phenomenal phantasm of the world he approaches that which is truly real. The moment of transition, the terrible moment of the loss of the old and the unfolding of the new was depicted in ancient literature in an infinite number of allegories. The purpose of the Mysteries was to make this transition easier. In India, in Egypt, in Greece there existed special preparatory rituals, sometimes only symbolical, sometimes real,
actually leading the soul to the very doors of the new world, and opening these doors at the moment of initiation. But external rites and ceremonies could not by themselves create initiation. The chief work had to go on within the soul and the mind of man. . . (...) Dualism is the chief 'idol' we have to get rid of. In order to understand the relations of things in three dimensions and in our logic, a two-dimensional being must renounce the 'idol' of the absolute uniqueness of objects which requires it to call things only by their proper names. We, in order to understand the world of many dimensions, must renounce the idol of duality. But an application of monism to practical thinking comes up against the insurmountable obstacle of our language. Our language is incapable of expressing the unity of opposites, just as it is incapable of expressing spatially the relation of cause and effect. Consequently, we should be prepared to find that all attempts to express super-logical relations in our language will appear absurd, and actually will only hint at what we wish to convey. . . (...) The warring gods and formulas of the various religions do indeed cancel each other, but there is a certain uniform
deliverance in which religions all appear to meet - (this is the LIBERATION OF THE SOUL). Man becomes conscious that his higher part is conterminous and continuous with a MORE of the same quality which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck.

P. D. Ouspensky - TERTIUM ORGANUM

- There is an element of death in life, and I am astonished that one pretends to ignore it: death, whose unpitying presence we experience in each turn of fortune we survive because we must learn how to die slowly. We must learn to die: all of life is in that. . . - ...so deeply does death lie within the nature of love that death contradicts love at no point; . . . where else, finally, but into the heart itself may death thrust the unutter-able things we bear in our hearts.

- I reproach all modern religions for having presented to their faithful the consolations and extenuations of death, instead of giving their souls the means of getting along with death and coming to an understanding of death, with its complete and unmasked cruelty. - Rainer M. Rilke
People living deeply have no fear of death.

Anaïs Nin - *The Diary Of Anaïs Nin, Vol. 2*

Life was not a valuable gift, but death was. Life was a fever-dream made up of joys embittered by sorrows, pleasure poisoned by pain; a dream that was a nightmare-confusion of spasmodic and fleeting delights, ecstasies, exultations, happinesses, interspersed with long-drawn miseries, griefs, perils, horrors, disappointments, defeats, humiliations, and despairs - the heaviest curse devisable by divine ingenuity; but death was sweet, death was gentle, death was kind; death healed the bruised spirit and the broken heart, and gave them rest and forgetfulness; death was man’s best friend; when man could endure life no longer, death came and set him free.

Mark Twain, *Letters from the Earth*

I can remember how when I was young I believed death to be a phenomenon of the body; now I know it to be merely a function of the mind - and that of the minds who suffer the bereavement. The nihilists say it is the end; the fundamentalists, the beginning; when in reality it is no more than a single tenant or family moving out of a tenement or a town. William Faulkner

- *As I Lay Dying*
The unreflective man may deceive himself into believing that the world is outside his consciousness and that when he loses it at death he loses all possibility of further human existence. But the philosophic student knows that the world exists inside his consciousness and consequently knows that it is not lost at death, that it will come into spatial manifestation once more when consciousness becomes active again. In this sense his knowledge victoriously triumphs over death. Moreover the mind itself - as a part from its contents - is not in time, is not limited to the succession of "before "and" after", for these are in it and for it. Hence birth and death, which are ideas solely dependent on time, cannot apply to it. The mind, in this sense of not suffering from limitations imposed by time, is immortal. Only in the pitiful illusions of materialists can it go out like a quenched flame. Let it be noted too that the mind must have existed before the birth of the body in order to receive those sensations whose conversion into sight, hearing and other perceptions constitute the body. No man who has thoroughly understood the tenets of the ideality of the body can ever again subscribe to the mistaken notion of materialism that death ends all. It ends something but leaves the mind, the veritable human essence, untouched. Paul Brunton

- THE WISDOM OF THE OVERSELF
Bassui wrote the following letter to one of his disciples who was about to die: 

"The essence of your mind is not born, so it will never die. It is not an existence, which is perishable. It is not an emptiness, which is a mere void. It has neither color nor form. It enjoys no pleasures and suffers no pains. 

"I know you are very ill. Like a good Zen student, you are facing that sickness squarely. You may not know exactly who is suffering, but question yourself: What is the essence of this mind? Think only of this. You will need no more. Covet nothing. Your end which is endless is as a snowflake dissolving in the pure air."

As the sun, the eye of the whole world, is not defiled by external impurities seen by the eyes, thus the one inner Self of all living beings is not defiled by the misery of the world, being outside it. The sun is called the eye of the world because it reveals all objects. As the sun may shine on the most impure object, yet remain uncontaminated by it, so the Divine Self within is not touched by the impurity or suffering of the physical form in which it dwells, the Self being beyond all bodily limitations. 

KATHA-UPANISHAD
That immovable state, which is not affected by the birth and death of a body or a mind, that state you must perceive. Nisargadatta Maharaj

We don’t meditate to see heaven, but to end suffering. Ajahn Chah

All but Death, can be Adjusted - Dynasties repaired - Systems - settled in their Sockets - Citadels - dissolved - Wastes of Lives - resown with Colors By Succeeding Springs - Death - unto itself – Exception - Is exempt from Change - Emily Dickinson

People have a hard time letting go of their suffering. Out of a fear of the unknown, they prefer suffering that is familiar. Thich Nhat Hahn

Just know what is happening in your mind: not happy or sad about it, not attached. If you suffer - see it, know it, and be empty. It’s like a letter - you have to open it before you can know what’s in it. Ajahn Chah

Life is a succession of moments. To live each one is to succeed. Corita Kent
Christ is the ego and the Cross, the body. When the ego is crucified and it perishes, what survives is the Absolute Being (God); cf., I and my Father are one.’ This glorious survival is called the Resurrection. God the Father represents Isvara, the Son is the Guru, and the Holy Ghost is the Atman. The Bible says, ‘Be still and know that I am God,’ Psalm 46. Found in the Ecclesiastics: ‘There is one alone and there is no second’ and ‘The wise man’s heart is at the right hand and a fool’s heart is at the left’. No thought will go in vain. Every thought will produce its effect sometime or other. Thought force will never go in vain. Ramana Maharshi

- All worldly pursuits have but one unavoidable and inevitable end, which is sorrow; acquisitions end in dispersion; buildings in destruction; meetings in separation; births in death. Knowing this, one should, from the very first, renounce acquisitions and storing-up, and building, and meeting; and, faithful to the commands of an eminent Guru, set about realizing the Truth. That alone is the best of religious observances.

- How foolish to spend your lifetime without meaning, when a precious human body is so rare gift. Milarepa
- Your destiny is to be free from living and from dying; from Heaven and Hell and all the warring opposites incumbent on Duality.
For both Heaven and Hell are states inherent in Duality. Except man become single of mind, single of heart and single of body; except he be shadow less and single of will, he shall always have one foot in Heaven and another in Hell and that is Hell indeed.
- A stage in Time is Duality.
As it proceeds from Unity, so does it lead to Unity. The quicker you traverse this stage the sooner you embrace your freedom. And never shall the balance be adjusted till men have learned to knead all their desires in the kneading trough of Love and bake of them the bread of Holy Understanding.
- Except you be buried to duality of Life and death you shall not rise to singleness of being.
- Let those who would break their moorings from the Earth; and those who would be unified; and those who yearn to overcome themselves - let them come aboard.
The Ark is ready. Mikhail Naimy -
THE BOOK OF MIRDAD
There was in me, whatever I was able to do, that which no future century will deny to be mine, that which a victor could have for his own: Not to have feared to die, not to have yielded to any equal in firmness of nature, and to have preferred a courageous death to a non-combatant life. Giordano Bruno

Cowards die many times before their deaths: the valiant never taste of death but once. William Shakespear

A man's spiritual progress will be painfully slow and uncertain until there opens with him the eye of discrimination, for without this testing, proving, searching quality, he will but grope in the dark, will be unable to distinguish the real from the unreal, the shadow from the substance, and will so confuse the false with the true as to mistake the inward promptings of his animal nature for those of the spirit of Truth.

- The knowledge of Truth, with its unspeakable joy, its calmness and quiet strength, is not for those who persist in clinging to their "rights," defending their "interests," and fighting for their "opinions"; whose works are imbued with the personal "I," and who build upon the shifting sands
of selfishness and egotism. It is for those who renounce these causes of strife, these sources of pain and sorrow; and they are, indeed, Children of Truth, disciples of the Master, worshippers of the most High. - The Children of Truth are in the world today; they are thinking, acting, writing, speaking; yea, even prophets are amongst us, and their influence is pervading the whole earth. An undercurrent of holy joy is gathering force in the world, so that men and women are moved with new aspirations and hopes, and even those who neither see nor hear, feel within themselves strange yearnings after a better and fuller life. - The Law reigns, and it reigns in men's hearts and lives; and they have come to understand the reign of Law who have sought out the Tabernacle of the true God by the fair pathway of unselfishness. God does not alter for man, for this would mean that the perfect must become imperfect; man must alter for God, and this implies that the imperfect must become perfect. - Perfection in understanding leads to the final conquest of self.

James Allen - ABOVE LIFE'S TURMOIL
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Love is the light that dissolves all walls between souls, families and nations.

The world as a whole has forgotten the real meaning of the word love. Love has been so abused and crucified by man that very few people know what true love is. P. Yogananda

Caroline Myss - ANATOMY OF THE SPIRIT

Rupert Sheldrake - THE SEVEN EXPERIMENTS THAT COULD CHANGE THE WORLD also Rupert Sheldrake with Michael Fox - NATURAL GRACE

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THE URANTIA BOOK

A COURSE IN MIRACLES

Mikhail Naimy - THE BOOK OF MIRDAD


Jiddu Krishnamurti - FIRST AND LAST FREEDOM
There are various religions and systems of philosophy which claim to endow human life with meaning. But they suffer from certain inherent limitations. They couch into fine-sounding words their traditional beliefs and ideologies, theological or philosophical. Believers, however, discover the limited range of meaning and applicability of these words, sooner or later. They get disillusioned and tend to abandon the systems, in the same way as scientific theories are abandoned, when they are called in question by too much contradictory empirical data. When a system of spiritual interpretation turns out to be unconvincing and not capable of being rationally justified, many people allow themselves to be converted to some other system. After a while, however, they find limitations and contradictions in the other system also. In this unrewarding pursuit of acceptance and rejection what remains for them is only scepticism and agnosticism, leading to a fatuous way of living, engrossed in mere gross utilities of life, just consuming material goods. Sometimes, however, though rarely, scepticism gives rise to an intuition of a
basic reality, more fundamental than that of words, religions or philosophic systems. Strangely, it is a positive aspect of scepticism. It was in such a state of scepticism, but also having an intuition of the basic reality, that I happened to read Sri Nisargadatta Maharaj’s I AM THAT. I was at once struck by the finality and unassailable certitude of his words. Limited by their very nature though words are, found the utterances of Maharaj transparent, polished windows, as it were.
- I am thankful to Sudhakar S. Dikshit, the editor, for inviting me to write the Foreword to this new edition of I AM THAT and thus giving me an opportunity to pay my homage to Sri Nisargadatta Maharaj, who has expounded highest knowledge in the simplest, clearest and the most convincing words. Douwe Tiemersma - Philosophical Faculty Erasmus Universiteit Rotterdam, Holland June, 1981
- Jack Kornfield - A PATH WITH HEART - A Guide Through the Perils and Promises of Spiritual Life
Byron Katie - LOVING WHAT IS: FOUR QUESTIONS THAT CAN CHANGE YOUR LIFE
- Miguel Ruiz - THE MASTERY OF LOVE
- Erich Fromm - THE ART OF LOVING
Building anything on humanistic lines requires a foundation of real love and affection for humanity. Where love is paramount, the question of personal loss or gain does not arise. The basic ingredient for building a healthy society is simply genuine love; how then is it possible to establish such a society through coercion or legal compulsion?

I challenge the thinkers of the world to drop their sectarianism, their nationalism, and their partisanship, and in the spirit of brotherhood to work in their particular nation, regarding it as an integral part of a great federation of nations. . . . I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, and the one humanity.
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Stop hurting yourself and others, stop suffering, wake up. Nisargadatta Maharaj

The delight in Dhamma excels all delight the Craving-freed vanquishes all suffering. Weeds are the bane of fields, desire the bane of mankind. Therefore what is offered to those free of desire yields abundant fruit. DHAMMAPADA

Suffering, when not understood, dulls the mind and heart. J. Krishnamurti

Suffering ceases to be suffering when we form a clear picture of it. Richard Paul Evans

To live is to suffer, to survive is to find some meaning in the suffering. Friedrich Nietzsche

It is no use suffering if it is possible not to suffer. P. D. Ouspensky